



THE Instructor

JULY 1960



the Spirit of 1776

by President David O. McKay

ONE hundred eighty-four years ago, July 4, 1776, in the old Pennsylvania State House in Philadelphia (now called Independence Hall), the adoption of the Declaration of Independence took place.

I think it would be well to go back to that momentous day for a few moments, catch the spirit of that morning, and awaken our appreciation of the blessings and privileges that are ours in this glorious country (the United States of America). One hundred and eighty-four years ago! Why, we are still just a young nation compared to others. In traveling through the Old World one finds that some of the towns celebrate a thousand years, and we are just 184 years old! But what has happened during that period? We are a nation now leading others. Uncounted billions of dollars have been poured out to protect the world against dictatorship and slavery, and gigantic burdens have been borne successfully by America. Now the United States is faced with new challenges from which she cannot withdraw.

Fifty-six men signed that document of July 4, 1776—56 men representing all walks of society. Most of them were well educated—all in the strength and prime of manhood. The average age of this group of 56 men was 44 years. Samuel Adams was 54; John Hancock, 39; Richard Henry Lee, 44; Benjamin Harrison, 50; John Adams, 40; Thomas Jefferson, 33; Benjamin Franklin, 70; Roger Sherman, 55. These valiant men declared that "... for the support of this Declaration, with a firm reliance on the protection of Divine Provi-

dence, we mutually pledge to each other our *lives*, our *fortunes*, and our *sacred honor*."

Let us try to get the spirit of those revolutionary times, and note the principles that actuated the men to resist the tyranny of King George III. There comes to mind the question asked James Russell Lowell by the French historian Francois Pierre Guillaume Guizot: "How long will the American Republic endure?" Lowell's answer was: "As long as the ideas of the men who founded it continue dominant."

Basic among those ideas was *individual freedom*.

Prior to the Declaration of Independence, a group of men in the Old State House arose in consternation when a voice shouted: "Caesar had his Brutus; Charles the First, his Cromwell; and George the Third..."

"Treason, Treason!" shouted the men in the Assembly.

"And George the Third," continued the voice, "may profit by their example!"

Let us recall Patrick Henry's speech, climaxed by his fervent appeal:

*Is life so dear or peace so sweet as to be purchased at the price of chains and slavery? Forbid it, Almighty God! I know not what course others may take, but as for me, give me liberty or give me death!*¹

And later he said:

*Yes, were my soul trembling on the wing of eternity, were this hand freezing to death, were my voice choking with the last struggle, I would still, with the last gasp of that voice, implore you to remember the truth. God has given America to be free.*²

¹Speech delivered on March 23, 1775, before the Second Revolutionary Convention of Virginia, in the old church in Richmond.

²Patrick Henry in his speech just before the signing of the Declaration of Independence July 4, 1776.

(For Course 12, lesson of December 4, "Freedom Won," and lesson of December 11, "Freedom Guaranteed"; for Courses 26 and 28, lessons of November 13, "Religious Liberty and Tolerance"; and of general interest.)

Thomas Jefferson, who wrote the Declaration of Independence, was actuated by that same love of liberty, for later, when President of the United States, he wrote:

I have sworn upon the altar of God eternal hostility against every form of tyranny over the mind of man.

The second principle that actuated the lives of the fathers who founded our Constitution was *Faith in God*.

During the critical time when the representatives of the Colonies were trying to frame the Constitution, Benjamin Franklin arose and stated his faith in an overruling Providence, and in the power of prayer, and then said:

I have lived a long time, and the longer I live, the more convincing proofs I see of this truth: That God governs in the affairs of men. And if a sparrow cannot fall to the ground without His notice, is it probable that an empire can rise without His aid?

We have been assured, sir, in the sacred writings, that "Except the Lord build the house, they labour in vain that build it: . . ." [Psalm 127:1.] I firmly believe this; and I also believe that without His concurring aid we shall succeed in this political building no better than the builders of Babel. We shall be divided by our little partial local interests; our projects will be confounded, and we ourselves shall become a reproach and byword down to future ages. And, what is worse, mankind may hereafter from this unfortunate instance, despair of establishing governments by human wisdom and leave it to chance, war, and conquest.

I therefore beg leave to move that henceforth prayers imploring the assistance of heaven and its blessings on our deliberations, be held in this Assembly every morning before we proceed to business, and that one or more of the clergy of this city be requested to officiate in that service.

What the Convention did with his motion is a matter of controversy; but the free agency of the individual and faith in an overruling Providence are fundamental principles in our glorious Republic. Actuated by these fundamental and eternal

principles those 56 men who signed the Declaration of Independence, those who drew up the Constitution of the United States, gave to the world a concept of government which, if applied, will strike from the arms of down-trodden humanity the shackles of tyranny, and give hope, ambition and freedom to the teeming millions throughout the world.

I love the stars and stripes, and the American way of life. I have faith in the Constitution of the United States. I love the people who make this country great. Its greatness is not in our extensive forests, in our great mines—our silver and gold; it is not in our uranium and other valuable minerals—all of these things were here when Columbus discovered America. But it is the *people* who make this country great, and I believe in their loyalty. The leadership of this country has the greatest responsibility that ever came to a nation. There are great responsibilities, and I pray God to guide our President and Congress. I know they do not want war, but there are conditions worse than death—one is to be deprived of liberty. And in writing this, my heart is centered upon our Father in heaven to guide the men who carry the responsibility. In its leadership among the nations of the world our great country is facing problems, the solution of which may determine the continuance of the present order of things in the world—problems, world-shaking in their ultimate solution, whatever this solution may be.

I have confidence that this nation will stand; that no king will ever rule on this land so long as its people acknowledge Jesus Christ as the Saviour of the world.

God help us as a people to be true to the stars and stripes which stand for individual freedom, the free agency of man and for faith in God and service to our fellow man.

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NOT ALONE



by Kaye Webb

AFTER Minerva Kolhepp Teichert had offered her services in helping to decorate the First Ward chapel in Pocatello, Idaho, Bishop William A. Hyde wrote to her, giving her his original conception of the above work which Sister Teichert later painted. Following are excerpts from Bishop Hyde's letter:¹

... There has been haunting me for several years, at intervals, a subject that is worthy of the greatest genius. In my mind I have composed the subject again and again and it is more beautiful each time that I look at it; and if there is some sympathetic soul who can understand it and has the technical knowledge and the artistic feeling to treat it as sacredly as it should be treated, it would make for that artist's fame and it would satisfy in me the hunger of my heart. Now let me describe it for you, ...

This picture will show in one glance the heroism, and the faith of the Mormon women — and so also with that, the Mormon faith and spirit. It deals with an historical fact, well attested to us. You will remember in your Primary days how they told you of the time when Mary Fielding Smith, the mother of President Smith, was delayed and fell behind the train; and how, by a courage that was more than human, she, with her little son, brought the sick or back to life, overtook the advance wagons, passed them and entered the valley in advance. That is the historical setting. The time is when she is left alone and sets her face amid the howling of the wolves and the fear of savages, to overtake the train in advance. The geographical setting may be pitched anywhere on the trail, ...

The central theme of the picture I get from Mrs.

(For Course 1, lesson of August 21, "Animals and Birds Can Do Many Things"; for Course 2, lesson of July 17, "There Are Many Times When We Pray"; for Course 4, lesson of October 16, "Pioneers Made Records"; and of general interest on July 24, the 13th anniversary of the Pioneers' first arrival in Great Salt Lake Valley.)

¹Excerpted from *The Improvement Era*, Vol. 36, February, 1933; page 199. Reprinted by permission.

Butler's "Roll Call," and the title of it, unless some better were thought of, would be "Not Alone."

You may have seen the original or a copy of the "Roll Call." If not, then this is the idea. It is after the battle. The victorious remnant of the army is mustered for roll call. They stand in their ranks as they did before the battle, except that the dead stand there in spirit — their shadow forms intermingled — the majority in this devoted band. It is at the same time spiritual and uncanny ...

Having these elements in mind, now let us see coming across the plain a prairie schooner drawn by a yoke of lumbering oxen. Can you idealize these oxen; can you give them the touch of heroism that Sister Smith gave to them by her association? Well then, next will be seen the form of this brave woman, with her face set to the horizon, with the look that does not see the intervening things — hers is the eye of faith. The wind has detached a wisp of her hair from the confines of her bonnet, and it swells her dress giving life and motion and dignity to her. Perhaps one hand rests upon the shoulder of the ox, ... and the other may lead the lad who trudges by her side — little Joseph, then less than 10, I think. These would make a picture themselves, but they are "not alone." Who is this shadowy form, mounted on this classical charger that stands so distinct in character apart from these oxen, and is caparisoned for war? This is the captain of the Lord's host. Can you picture him? To this misty form can you give power and dignity? There can be no luster of eye nor no great detail. You see his sword, the poise of the head, the attitude of confidence as he rides unseen by the side of this Mormon saint. Then those other men — sometimes I see them mounted and sometimes unmounted ...

I only know that they are the same men that the servant of Elijah saw round about the camp of the Israelites. In the shadowed there may be the skulking form of a wolf, or of an Indian, ...

With such encouragement, Sister Teichert painted "Not Alone."

three Valiant Reformers

by Carlton F. Culmsee*

EUROPEAN scholars who lived centuries ago planted seeds which flowered in the republic of the United States of America. They did not plan to do so; instead they wished to make their fellow man's religious life more clean and lofty. But they had the effect of laying some foundation stones for this Christian democracy.

Who were these men? There were many who helped, but for this discussion these three have been chosen as both important and representative: John Wycliffe, John (Jan) Hus and Martin Luther. They lived in different countries; but all were brave, high-minded men. This was a stirring period when, after a dark and stagnant time, many felt impulses to learn all they could, to increase human knowledge and to create beauty in painting, poetry, sculpture, architecture of churches and public buildings. That was the good side. But there was also a "sad, bad, mad" side. In Northern Italy, for example, where there was dazzling achievement in the arts, there were also bloody civil war, widespread sexual immorality and other vices.

Probably worst of all was the decline in character of men who led the dominant church of the civilized world. This was the Catholic or "universal" church. Historically descending from that launched by Jesus and his disciples, this church had gained millions of members. From a body of humble people and slaves the organization had gained power until it swayed emperors, kings and nobles. Religious centers such as the great monasteries became wealthy from tithes and gifts of devout believers, and these centers gathered fruitful farms and villages into their holdings. Sometimes those in charge forgot that all this existed for the health of souls, the spiritual welfare of men and women; and they turned to acquiring more wealth, to patronizing arts for mere pleasure and to political control. Sometimes the popes in Rome appeared less religious and more luxury-loving than the lay members. Often the same was said of lesser leaders.

Here and there upright men became angry at what they saw as the wrong-doing of religious teachers and officials. Finally some of these critics

grew so furious that they led movements to root out abuses and errors among churchmen.

One of these critics was John Wycliffe of England. Born in Yorkshire in approximately 1324, he studied at Oxford University and became a doctor of philosophy. He has been titled "The First Protestant" because he was the first prominent person to speak out against what he believed was wrong in the church. He sharply criticized habits of many priests and monks and charged higher dignitaries with grave mistakes in interpreting Christian doctrine. He fearlessly asserted that man had no overlord but Christ and that the scriptures, not popes nor priests, are the supreme authority.

This reformer, whose eyes could be gentle and fiery by turns, was a real leader of men. He gathered other idealistic scholars to help him make the first complete translation of the Bible into English. Previously the Bible had been available only in Latin, which could be read by few except the priests. Because printing had not yet been invented, he had scribes make copies of the translation. Then he organized a group of poor, earnest priests to carry portions of the English Bible up and down the length of England. This he did so that the people could judge whether he or the church of Rome was right.

For such activities he was condemned as a heretic. Orders came directing English leaders to throw him in prison. But Wycliffe had highly-placed supporters and a large following among the people. He was not molested before his death in 1384, although papists afterward ordered his bones dug up and burned. He has been called "The Morning Star of the Reformation."

How could such a man plant seeds of American democracy four hundred years before the Revolutionary War? He and later reformers did not simply disagree with Roman Catholic leaders on specific points. When officials of that church became corrupt, worldly and political power-seeking, some righteous thinkers were shocked at seeing such a body stand between men and God. They called on laymen to let their consciences, directed by Holy Scripture and by guidance obtained through prayer, decide religious questions. Eventually people came to believe that all men are equal in the eyes of God. The high worth of the individual soul became widely accepted first as a religious idea. But if all men were equal, the "divine right of kings" was false. Man's equality before God,

(For Course 12, lesson of September 4, "Europe," lesson of September 11, "Men in Revolt," lesson of September 18, "Luther," and lesson of September 25, "New Patches on Old Clothes"; for Course 6, lesson of October 9, "The Bible—a Sacred Book"; and for Courses 26 and 28, lessons of August 21, "The Bible—the Old Testament," and lessons of August 28, "The Bible—the New Testament.")

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Jesus' teachings of the brotherhood of humanity, became the cornerstone of our Christian democracy. It naturally sustained the principle of lay leadership which is fundamental in the Latter-day Saint Church.

Another hero of the Reformation was John Hus, from Bohemia at a time when Wycliffe was stirring many hearts in England. Hus also became a learned man and studied Wycliffe's writings. In university lectures he scoured what he thought were weaknesses in the church. By outspoken charges he aroused hatred; but he won supporters, also. Among the latter was the good Emperor Wenceslaus, who appointed him rector of the University of Prague. Disaster shadowed him, however, when later Emperor Sigismund persuaded him to attend the Council of Constance where he expected to expound his views. Friends warned him, "Beware — do not go." But when officials pledged his safety, he went. The invitation proved to be a trap. Given neither fair hearing nor counsel to represent him, he was unfairly condemned as a heretic. The emperor's "safe conduct" was violated. He was bound to a stake and burned alive. But the spirit of this martyr lived on to fire a swelling revolt against abuses in the church.

The third of this trio of reformers was the militant leader chiefly responsible for splitting the Roman Catholic world into Protestant and Catholic parts. This was Martin Luther, a German of the early 16th Century. He was a short but stocky young man. While studying law he had a deep religious experience and became a monk. He was assigned to the University of Wittenberg. He was so upright and earnest that on a visit to Rome he felt scandalized at spiritual laxity and worldliness among unworthy clergymen. He preached against the sale of "indulgences," or releases from the effects of sins, and other departures from what he took to be sound religious practice and belief. He became convinced that a sinner's hope lay only in the grace of God and redemption by Christ, on a basis of deep faith.

Martin Luther goaded the leaders in Rome to wrath against him, but he continued stoutly along his path as reformer. So powerful was his personality that his actions etched unforgettable pictures for us. One was his verbal battle with Tetzel, brazen seller of indulgences, which led to his writing the famous Ninety-five Theses. One day he marched to the castle church at Wittenberg. From beneath his monk's robes he drew hammer and nails, and nailed the theses to the iron-studded door of the chapel to show his unshakeable resolution. Another act was his eloquent defense before the Diet of Worms and his valiant conclusion, "My conscience is captive to the Word of God. I can-

not and I will not recant anything, for to go against conscience is neither right nor safe. God help me."

His writings included a splendid translation of the Bible which had not only religious effects but helped shape the modern German language. He also wrote soul-waking hymns such as "A Mighty Fortress Is Our God," which is found in Latter-day Saint hymnbooks.

One reason why the influence of Luther and other Reformers ran like wildfire over Northern Europe and Britain was the invention of printing. Johann Gutenberg, also a German, made printing with movable types successful by 1540 so that many persons could have inexpensive copies of valued writings. Luther's translation of the Bible, his hymns and his essays defending his beliefs were spread far and wide by the printing press. The new medium sped the growth of democracy in religion, in education, in government.

But above and behind the printing press stood the spirit of the great Reformers. At any risk to themselves, they fought for what they believed to be true, and for the moral strength and dignity of man.



Gutenberg's printing press was a great influence in the growth and spread of the reform movement in Europe.

MARRIAGE -



The girl sobbed, "Why do I have to choose which parent to live with? Why does this have to happen?" The answer to this question is being sought by counselors everywhere in connection with marriages which tragically end in divorce.

*by Aldon J. Anderson**

NOT long ago in my court chambers sat a tearful but attractive 15-year-old girl. It had been stipulated between the attorneys in the divorce case I was trying that the court might question the girl out of the presence of her parents, who were the parties in the case, to determine with which parent she would elect to live, if the court should find grounds sufficient for a divorce.

Her tears came as our conversation revealed the tragedy which this divorce represented in her life. She had been selected as valedictorian of her graduating class in junior high school and had been asked to speak at commencement exercises on the subject of "Family Life and Its Relation to Successful School Life." She had also been serving as an officer of the school.

Now her world was falling in upon her. The

(For Course 16, lesson of September 4, "Eternal Nature of Covenants and Ordinances"; for Course 25, lesson of July 24, "The Purpose of Religious Ordinances"; and lesson of October 2, "How the Home Affects Adjustment"; for Course 20, lesson of December 11, "Celestial Family Exaltation"; for Course 6, lesson of November 6, "Our Parents"; and for Course 23, lesson of November 27, "Knowing Class Members.")

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selfish bitterness of her parents made it impossible for her to receive the honors due her. The public trial brought such embarrassment that she withdrew from school and left home to live with an aunt until the case was finally over and resolved.

Her emotion-choked voice asking, "Why do I have to choose? Why does this have to happen?" made this an experience not easily forgotten.

A similar experience, within the same week, found in my court chambers a typical, freckle-faced, 12-year-old boy whom both parents adored and recognized as precocious. When we came to the critical question of the parent with whom he desired to live, the suggestion of tears and the tremor of his voice gave eloquent testimony of the effect this divorce would have on him. He said to me, "Your honor, I think they could have made it if they had only tried a little harder."

In each of these cases the court endeavored without success to use the powers given it by the marriage counseling act to help the parents find a solution to their differences. In each case affections placed in another outside the marriage were so intense and anchored so deeply that the parties resisted any help or advice.

The questions and observations of these two children are typical of those which a court encounters in the discharge of its duties in divorce and child custody cases. In fact, the query, "Why does this have to happen?" is one that the courts, lawmakers and socially conscious leaders of many countries would like to have answered. It is most certainly true that it happens far more often than need be.

With the liberalization and extension of the court's powers by the Utah Marriage Counseling Act, effective May 1, 1957, an opportunity has been given the Utah courts and their marriage counselors to assist in providing the answer. Pursuant to such power and opportunity the writer has closely questioned and interviewed complainants for divorce and their attorneys in more than 200 cases to determine from this sampling some of the real causes of divorce. These interviews have revealed that approximately a third of those seeking divorce have been divorced before. Also, more than half of the parties involved have not completed high school. In at least half of the marriages, alcohol sharply accentuated the problems and differences of the parties. In about 50 percent of the cases one of the parties had been dating or consorting with another outside the marriage relationship and had lost interest in the home. The most significant factor

an eternal covenant

was that in at least 95 percent of the cases the parties had neither been active together in the church of their choice nor had shared any regular religious experience.

Generalizing upon the attitudes revealed by these people, I would say that the majority of them have as their life's objective to get all the pleasures from the material world they can, coupled with the satisfaction of appetites of the flesh. When the going gets rough, or the responsibility a little heavy, or if they have found romantic attractions elsewhere, they willingly and selfishly try to escape the responsibility of the family by insisting on divorce. Many of these then proceed to marry those with whom they have involved themselves romantically while already married.

Such persons do not in any sense consider marriage as anything more than a temporary and purely selfish relationship. Contrasted with the growing waste and tragedy created by such an attitude is the belief of the Church of Jesus Christ of Latter-day Saints that the marriage relationship was intended by God as an eternal relationship. From a reading of *Genesis* 2:24 and *Matthew* 19:6 we learn that God intended, since creation, that man and wife should be "one flesh" before Him and that their union should be indissoluble. We infer from these scriptures the intent that the marriage union was to be the result of an eternal covenant, with the wife being subject to her husband in righteousness.

President Joseph F. Smith has said:

The man, and the woman who are the agents, in the providence of God, to bring living souls into the world, are made before God and the heavens, as responsible for these acts as is God himself responsible for the works of his own hands, and for the revelation of his own wisdom. The man and the woman who engage in this ordinance of matrimony are engaging in something that is of such far-reaching character, and is of such vast importance, that . . . thereupon depends eternal happiness, or eternal misery.'

This is the view of the Church today. If such were the view of all who marry, the social and moral health of the people would be immeasurably advanced.

The Church of Jesus Christ of Latter-day Saints teaches that salvation is a continuing process requiring that the individual constantly apply himself in the task of mastering self and developing the Christian virtues. So it is with marriage. Marriage requires constant application in developing mutual happiness and well-being. It is an inter-

personal relation of two people covering all aspects of physical, mental and spiritual life. This being true, no one may continue to live his personal life after marriage without some adjustment and consideration for his partner and still expect happiness as an end result.

In some way the partners to a successful marriage have to learn that marriage is not an opportunity for satisfaction of appetite, but rather is an obligation as well as an opportunity to participate with God in the great creative plan. Goals and objectives for marriage must be spiritual as well as physical. Selfishness must give way to unselfishness and understanding. Great love, in fact, is born more from understanding and service than from physical stimulation and pleasure.

The husband must work to provide a sufficient income to enable his family to obtain security and opportunity for development. He must visualize his wife as a partner in enabling him to accomplish this objective. Out of fulfillment in this regard he should receive joy far surpassing the pleasures of personal gratification. On the other hand, the wife must see in her home and marriage not social status and the pleasures of the material world, but the challenge of providing the kind of home that will enable her to raise healthy children in an environment which will see for them the greatest possible personal fulfillment. She must also be loyal to her husband and support him in righteousness as the head of the home. If from this activity she finds her greatest joy and happiness, she is a fit companion and partner with her husband in the eternal covenant of marriage.

Assuming a reasonable degree of physical and mental normalcy, success in marriage will be determined more by the eternal nature of the objectives which the parties have and share in a spirit of love and cooperation than in the material prosperity they may attain.

Translating the generalities to a few specifics, as seen in the courtroom, it means that when a husband finds that his wife lacks his mother's fine touch in housekeeping and preparing meals he must not criticize nor compare. He must remember that he loves her, that they have eternity to build for; and then he must set about the task of providing a situation in which she may learn without offense or hurt. Love is nourished by appreciation. He can, if he tries, find opportunities for praise in at least little things.

It also means that when a wife has expected to

(Concluded on following page.)

¹Smith, Joseph F., *Gospel Doctrine*, 1928 edition; Deseret Book Company, Salt Lake City, Utah; page 342.

MARRIAGE—AN ETERNAL COVENANT

(Concluded from preceding page.)

live on "Knob Hill," because she captured the heart of a student body president, and she finds that through mistake in judgment or misfortune her husband's income requires that they live on the "other side of the tracks," she must not proceed to vent her disappointment on him through critical comparisons with friends. Rather, she should remember that their mutual objective is essentially one of the spirit, and that given proper spirit any home can be richly decorated in the things that really count. Such inspiration will provide him with the most necessary ingredient of his success—the knowledge that someone who loves him has every confidence he will succeed.

If the wife finds, as too often happens, that the husband has little or no interest in the children or in their spiritual training and development, she must not condemn him; and, particularly, she must not criticize him in front of family members or friends. She, too, must take the long-range view and make her strength greater than his weakness. With love and patience, with confidence and gentle encouragement, with cooperation from friends and loved ones, amazing results can be obtained, to the eternal blessing of all concerned.

And so it may be done in most marriages, for every marriage is at least a step away from perfection. Any fault or conflict standing between the parties may be dissolved by understanding and love given with gentle persistence over the days, months and years. Finally, a couple may realize that, after all, it is in the struggle for perfection and in service to others in love that the greatest happiness in life may be achieved.

When it seems that a couple has tried everything to make marriage succeed and has not succeeded, they might think seriously of the two instances mentioned of children electing in court with which parent they would live. Then they might ask themselves the question of whether or not the children's best welfare and future happiness will be advanced by going through with a divorce. If the answer in their hearts leaves any doubt, then they ought to try again until some solution, based on the eternal verities, is found that will give them a successful family life. They can seek help from their bishop, their doctor, and, if necessary, from a marriage counselor. It is a tragedy to have a child say to a judge, "If they had tried a little harder, I think they could have made it." The failure which loses for the parties the happiness and well-being of their children is the "king" of failures. This need never happen to a person if, with his companion, he builds the foundation of his marriage upon Church standards.

FOR	<i>Everyone</i>	DATE	<i>Always</i>
R_x <i>Motivating Gospel Messages #2</i> <i>Prepare and Study thoroughly</i> <i>Glen Griffin M.D.</i>			
REG. NO. <i>1587</i>			

A PRESCRIPTION —

for better 2½-minute talks

THE Sunday School is the training ground for our leaders and speakers of tomorrow. It is never too early to teach children good fundamentals in giving talks; for bad habits, like weeds, are difficult to eliminate.

The quality of many talks given in our Sunday Schools is below their potential; and, therefore, the attention of the congregation is often lost. Thus, interest, reverence and even attendance suffers. A lack of insistence by ward leaders that speakers — children and adults — be adequately prepared is apparent.

Purpose of Talks

There is at least a three-fold purpose for giving 2½-minute talks in Sunday School. First, we are given an incentive to study a particular phase of the Gospel on which to speak. Then we have the opportunity to develop another of our potential talents — that of expressing ourselves in a concise, meaningful manner. If we accomplish these two purposes, the third is automatic — that of presenting a beneficial message to the congregation.

Also, self-confidence from successful achievement is a strong foundation that the young folk will attain by giving good 2½-minute talks.

Their talks should be purposeful messages or stories using ideas and language that the child accepts, understands and uses. The very young children need not use the full 2½ minutes. Often a brief statement or memorized thought will be adequate and most beneficial for them.

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Teacher Improvement Lesson—
Monthly Preparation Meeting, September, 1960

Throughout life, in everything we do (including speaking before a congregation) we can more efficiently and more effectively accomplish our work with the use of thoughtful organization.

Preparation Steps

In the preparation of 2½-minute talks we might consider the following steps:

First, it is wise to request divine guidance and inspiration.

Second, an interesting subject pertaining to basic Gospel teachings should be selected. It is helpful to look up and to read as much as possible about the subject, using scriptures, inspirational books and articles, taking notes of page numbers and ideas as we read. Comparing this material with our time allocation we can then choose enough of the best ideas on which to build the talk. The selected material should then be outlined, remembering that every talk must have a purpose.

Essential Parts of a Talk

A talk should have four essential parts:

Introduction — This should be something to catch and keep the attention of the people, making them want to listen to what else we have to say. A description of how, when and where we were asked to speak and how difficult it is for us to prepare talks or to stand before an audience *should not be included*. We must get the people in tune to receive the motivating message that we are going to give them.

Body of Message — Our goal should be to stimulate the people to improve themselves or to do something because of what we say. It is important to keep within the scope of the subject and to relate each point leading to our goal. Talks should be made applicable and worthwhile to everyone in the congregation, including the children, adult members and visitors.

Summary — This is a quick review of the important points that we want the people to remember. If we can impress upon them just one beneficial point that they will *always* remember, we will probably be a success.

Closure — The talk should be ended immediately after the summary without a bulk of excess material that will detract from our message.

Practice Talks Beforehand

We should practice giving our talks several times, using a mirror or the back yard as an audi-

ence. With an outline as a guide only, we will give the talk in our own words. A talk should *never* be read. Nearly everyone's "automatic attention switch" cuts off after a few minutes of listening to a "canned talk."

An excellent way to teach a young child to give talks is for a parent to tell him an objective story (such as from the scriptures) and to have the child retell it in his own words. This should be done many times so that the child becomes thoroughly familiar with the "sermon" that he is to preach, and so that there will be no uncertainty nor hesitation. It inspires much confidence in a youngster to find that he can deliver a talk in his own words, becoming independent from the start. When stories are used it is suggested that the child always close his talk with a brief explanation of the object or moral. A series of pictorial sketches may be used in place of an outline. This picture series can be followed during preparation and delivery.¹

The older youngsters should have the opportunity of thinking out talks for themselves and arranging their own ideas. The habit of reading a talk is a vicious one and should not be used as a substitute for preparation. *The youngster, after practicing his talk many times may give it before the family on home night and then to the Sunday School class before delivering it to the general assembly.* (See Chapter 8 of *The Sunday School Handbook*, March, 1959, edition.)

This plan requires close cooperation between the Sunday School superintendency, the teachers, the parents and the child; but it has been tried and proved to be an overwhelming success; and it promises rich rewards in the lives of all concerned.

Thorough preparation for children as well as adults will lead to better talks, better meetings and better attendance.

¹See "Notes for a 9-year-old," *The Instructor*, February, 1959, page 53.

OUTWITTED

He drew a circle that shut me out—
Heretic, rebel, a thing to flout.
But Love and I had the wit to win:
We drew a circle that took him in.²

—Edwin Markham.

¹For all Gospel teachers.

²As quoted from *The Best Loved Poems of the American People*, selected by Hazel Felleman; page 67. Reprinted by permission of Virgil Markham.

A BISHOP'S WORK IS NEVER DONE

by Scott M. Whitaker*

ONCE heard a bishop's wife say, "A man works from sun to sun, but a bishop's work is never done." She was probably right. And yet, in spite of the pre-dawn jangling of the phone, the heart-breaking problems that sometimes arise and the annual tithing settlement, these minor distresses are far outweighed by the pure joy a bishop feels in the fulfillment of his duties. Bishops have one of the most satisfying and rewarding assignments in the Church; and these faithful men are led to say in their hearts, "Sweet is the work."

The first discovery a new bishop makes is that his time pattern has completely changed. His meals become irregular and his jealously-guarded spare time is no longer his own. It now belongs to his new calling.

(For Course 4, lesson of September 25, "The Bishop"; for Course 6, lesson of November 13, "Our Ward and Stake Leaders"; and for Courses 26 and 28, lessons of August 7, "Church Organization—the Restored Church.")

*Brother Whitaker was formerly a member of the Ingleswood Ward, Ingleswood Stake, bishopric. He is currently serving as Senior Aaronic Priesthood adviser and instructor, Explorer adviser and ward teacher. Having worked with the RKO, 20th Century Fox and Walt Disney motion picture studios, he is now story editor and head of the writing department at the Brigham Young University motion picture studios.

Most of his time is spent in raising funds, keeping ward positions manned or filling welfare assignments. But the real joys a bishop feels are found in the quiet, sacred experiences that come upon him almost unawares. This soul-stirring joy could come as he interviews an eager-eyed young man for a mission, or as he reads the pages of an appreciative letter from a serviceman, or perhaps as he sees a family climb the difficult path of repentance, back to activity.

Ward members place great confidence in the bishop. Not so much because of who he is personally, but because of his position. *He is the bishop.* With this confidence, the bishop is able to guide both young and old in decisions that could influence their lives throughout all eternity.

He is called upon to give advice on everything from questions pertaining to marriage, divorce and job changing, to the color a member should paint his house. In his counseling, a bishop who is prayerfully doing his job is blessed with inspiration far above his normal ability. Most bishops can testify that they have given advice which, at the time, was contrary to their natural inclination, but later proved to be sound advice and which time has vindicated.

When death or serious illness overshadows a ward family, the bishop is needed as perhaps he is needed at no other time. Whether it be to lay healing hands on the sick or to comfort those that



Bishop Evan R. Terry, Twentieth Ward, Ensign Stake, spends many hours each week counseling his ward members.

mourn, he is able to draw closer to a family in a way that is only possible under these circumstances. And by drawing near to them, he understands more fully their weaknesses and their strengths, and thereby learns to love them more.

So, in a sense, a bishop's work is never done, but it is a good work, a soul-satisfying work and one which is fulfilling the admonition of the Saviour when He said:

For whosoever will save his life shall lose it: and whosoever will lose his life for my sake shall find it. (Matthew 16:25.)



With his counselors, the bishop visits the sick.



Writing missionaries is another duty of bishops.

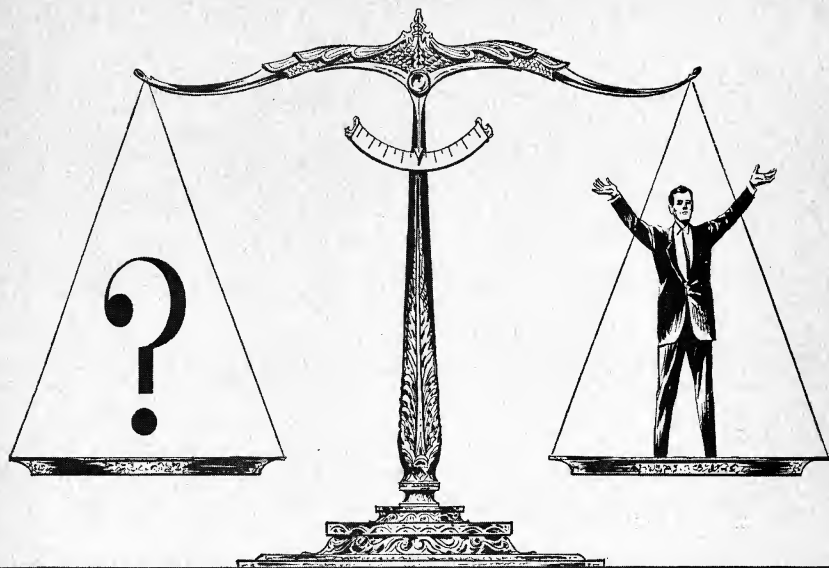


The bishop makes friends with Mark A. Anderson.



Regardless of the hour, Bishop Terry is on call.

THE WORTH OF A MAN



by Clyde A. Parker*

“WHAT is man, that thou art mindful of him? . . . For thou hast made him a little lower than the angels, and hast crowned him with glory and honour.” (*Psalms* 8:4, 5.) Every generation of man has asked this question as it struggled to give life meaning. Each person asks this of himself as he tries to find his place in the world.

Recently a young man, Mark, came to my office to ask this very question, “What am I worth?” He said that he was planning to marry his fiancée a year from now, but a former boy friend of hers had come from the West Coast to set up his practice as a doctor. He would have money, prestige and a fine home. Mark, planning to be a school

teacher, would have only moderate means, a second-hand car and would live in a middle-class neighborhood. “How can she possibly want me when she could have him?” Mark tearfully asked. To make the question even more real, Mark told me of several recent talks he had heard at the university which suggested that the man of *real worth* is the man who has been able to make a great deal of money.

As we look around us we see that most of the things to which we ascribe greatness are those which are large or rich. The *best* bank is the biggest one, the *best* school is the one with the largest enrollment, the *best* business is the one with the most subsidiaries, the most important people are those with the most money or with the most people under their control. Success, the worth of a man, is often erroneously measured by money, bigness or control.

“What is man, that thou art mindful of

(For Course 10, lesson of September 4, “Before the Feast of the Passover”; for Course 18, lessons of July 3 to 24, “New Light Upon Relationship of Man to God”; for Course 25, lesson of July 17, “Some Considerations about Individual Growth,” and lesson of August 7, “Mortal Wealth and Eternal Wealth”; for Course 8, lesson of September 4, “Samson, the Giant Weakling”; and for Course 23, lesson of November 27, “Knowing Class Members.”)
*Dr. Parker is chairman of the counseling service at Brigham Young University. He holds the following degrees: B.S., M.S., B.Y.U., 1952; Ph.D., University of Minnesota, 1957.

him? . . ." The true measure of man, as Christ taught, is his ability to love. "... Thou shalt love the Lord thy God. . . . This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbour as thyself." (*Matthew* 22:37-39.) "... I am come that they might have life, and that they might have it more abundantly." (*John* 10:10.) "Greater love hath no man than this, that a man lay down his life for his friends." (*John* 15:13.) The whole of Christ's message is included in these and similar statements. When we can understand the true nature of love, we can begin to comprehend what a man has to offer his fellow men.

Love Is Giving

When one loves he is not only willing but anxious to give of himself in the service of others. He does not have to draw either material things nor other people to himself in an effort to prove to himself that he is a person of worth. He finds satisfaction and joy in what he has and what he can contribute to others. On the other hand, he does not have to give an order to buy friends, to accrue good things in return nor to justify a previous "bad" act for which he feels guilty. The man who loves gives because he has found himself worthy—worthy to give. As a natural expression of himself, without ceremony or affectation, he gives himself in the service of others.

Love Is Caring

Caring is often misunderstood to mean protecting or helping where help is not needed. This kind of caring is often a self-centered caring which satisfies he who cares more than he who is cared for. Real care involves responsibility for the growth of oneself and of others. Because the human infant is so dependent for so long and because in our society we are so helpless without others, responsibility for the welfare of others, their growth, their happiness, their salvation is an important part of caring. We must be careful, also, to show respect for a person's individuality and independence. In our anxiety to help we often forget to allow for the other person's feelings. Caring means respect as well as responsibility. It is an interest in the other person's welfare and at the same time a respect for his ability to do many things of his own free will and choice.

Love Is An Honest Expression of Oneself

Not long ago I read the "Ten Commandments of Getting Along with Others." The first com-

mandment was something like "Develop a deep, quiet, smooth voice so as to put others at ease around you." It is true that we often can "get along" better with people by developing such traits, but it is not likely that we can grow in the deep experience of love without expressing ourselves. The more completely we can express ourselves in relationship to others, the more they will experience of us and the greater the expression of love. Erich Fromm expressed it beautifully in the following passage:

*Love is possible only if two persons communicate with each other from the center of their existence. . . . Only in this "central experience" is human reality, only here is aliveness, only here is the basis for love. Love, experienced thus, is a constant challenge; it is not a resting place, but a moving, growing, working together; even whether there is harmony or conflict, joy or sadness, is secondary to the fundamental fact that two people experience themselves from the essence of their existence, that they are one with each other by being one with themselves, rather than by fleeing from themselves. There is only one proof for the presence of love: the depth of the relationship, and the aliveness and strength in each person concerned; this is the fruit by which love is recognized.*¹

Love, then, is a condition of the person. It does not necessarily involve a single object, but is an orientation to all life. The man who loves is a man who finds in caring, in responsibility, in respect and in service an honest expression of all that he is. He is the man who literally gives himself in each situation in which he finds himself and who, in his giving, re-creates himself through all that he experiences.

What is a man worth? This each person must answer for himself. A prominent psychologist has referred to man's potential to re-create himself, others and the society in which he lives, as "Man's Forgotten Weapon."² Man is worth all that he will allow himself to be. He is the only one of God's creatures who has the power to do something about his circumstances. He can change his surroundings, his associates, his "world." He is worth more than all he can accrue because he can do these things. His true worth he will find measured in his ability to love himself and others to the extent that he gives all that he is in the service of others. Men who can do this are the Washingtons, the Lincolns, the McKays and those who will become Gods.

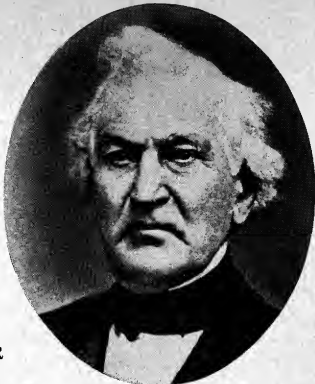
¹AUTHOR'S NOTE: This is dedicated to my late father, Thomas Parker, Jr., who exemplified these ideas better than anyone I have known.

²Fromm, Erich, *The Art of Loving*, Harper & Brothers, New York, New York; page 103.

³Roe, Anne, "Man's Forgotten Weapon," Presidential Address to Division 12 of the American Psychological Association, Washington, D. C., August 29, 1958.

to the end, he held that . . . He saw the Golden Plates

by President Henry D. Moyle



DAVID
WHITMER

Be it known unto all nations, kindreds, tongues, and people, unto whom this work shall come: That we, through the grace of God the Father, and our Lord Jesus Christ, have seen the plates which contain this record, which is a record of the people of Nephi, and also of the Lamanites, their brethren, and also of the people of Jared, who came from the tower of which hath been spoken. And we also know that they have been translated by the gift and power of God, for his voice hath declared it unto us; wherefore we know of a surety that the work is true. And we also testify that we have seen the engravings which are upon the plates; and they have been shown unto us by the power of God, and not of man. And we declare with words of soberness, that an angel of God came down from heaven, and he brought and laid before our eyes, that we beheld and saw the plates, and the engravings thereon; and we know that it is by the grace of God the Father, and our Lord Jesus Christ, that we beheld and bear record that these things are true. And it is marvelous in our eyes. Nevertheless, the voice of the Lord commanded us that we should bear record of it; wherefore, to be obedient unto the commandments of God, we bear testimony of these things. And we know that if we are faithful in Christ, we shall rid our garments of the blood of all men, and be found spotless before the judgment-seat of Christ, and shall dwell with him eternally in the heavens. And the honor be to the Father, and to the Son, and to the Holy Ghost, which is one God. Amen.

*Oliver Cowdery
David Whitmer
Martin Harris*

I AM a son of James H. Moyle. My father visited David Whitmer at his home in Richmond, Missouri, shortly before the latter's death on Jan. 25, 1888.

David Whitmer vigorously and unequivocally

(For Courses 26 and 28, lessons of September 25, "The Book of Mormon Authenticity"; for Course 6, lesson of October 16, "The Book of Mormon—the Word of the Lord"; for Course 4, lessons of November 20 and 27, "The Book of Mormon is a Record"; and for Course 16, lessons of November 6 and 13, "L.D.S. Contributions to Scripture.")

reaffirmed his testimony of the divinity of the Book of Mormon. Forty-seven years had passed since his excommunication from the Church. Father's recital of that most important meeting follows:

While I was studying at the University of Michigan, in Ann Arbor, I read in one of the local papers that David Whitmer was alive and that he had given a very interesting interview to a newspaper man. That aroused my interest. So I determined that, on my way home, I would see him if he were still living.

Realizing this fact, I made my way to Richmond, Missouri, when I graduated from Michigan, on the last of June, 1885. There was only one train a day in and out of that town. I therefore had to remain there during the night. Richmond was a small town, something like our nice little country towns here in Utah, in a farming section of the country. There was a bus to meet the train—drawn by horses, of course. I sat on the seat with the driver, and there I began my investigation of David Whitmer and continued it for one day. I talked with the driver. He said David Whitmer was a highly respected citizen of Richmond. I stopped at the local hotel and talked with the clerk; he gave me the same response, as did everyone else I approached.

In the newspaper article the statement was made that David Whitmer was pestered with curiosity seekers who had heard that he had seen an angel from heaven. So I bought a nice little present for him, to show that I was really interested, and I induced a friend of his to give me a favorable introduction.

We went to his home. It was a plain, simple little two-story building with one or two little fruit trees in front of it. There were no other ornaments. (We didn't have lawns in those days.) He was sitting in front of the house under his fruit trees.

I told him something about myself and my family. I was born in the Church. My mother was born in the early days of the Church in Illinois. My father came to Utah in his 'teens—a boy alone in the world with no relatives in America, and it was all for his religion. My mother's father had given up a new home and farm for the Gospel. He had come to Kirtland in 1834 where he built a nice home and farm. That, too, was given up for the Gospel's sake, and he went to Missouri, where his resources were exhausted. In the late fall of 1838 he built a simple, rough log home in Far West, from which place they were again

driven by organized military mobs early in the spring of 1839. Then, with their resources exhausted, they had either to go east or with their people to Illinois. They chose to go to Illinois. My mother was born just after their arrival in Illinois. My grandfather pulled a handcart every foot of the way from the Missouri River to the valley. My mother saw him as he entered the valley and said that his fingers looked like the claws of a bird, and he much like a skeleton.

I told David Whitmer that I had grown up in the pioneer days of Utah believing devoutly in my religion. I told him further that I had just graduated from the University of Michigan as a lawyer and that I was about to commence my life's work as he was preparing to lay his down. And so I begged of him not to let me go through life believing in a vital falsehood. Was his testimony, as published in the Book of Mormon, true? Was there any possibility that he might have been deceived in any particular?

His answer was unequivocal. There was no question about its truthfulness. The angel had stood in a little clear space in the woods with nothing between them but a fallen log—the angel on one side and the witnesses on the other. It had all occurred in broad, clear daylight. He saw the plates and heard the angel with unmistakable clearness.

He was 80 years old at the time I saw him—perfectly white-haired, serious-minded and beyond question sincere. His mind seemed perfectly clear. He moved about with freedom and lived three years after, with his mind normal. He was the first witness I ever attempted to cross-examine, and I did so with all the intensity of my impelling desire to know the truth. The interview lasted 2½ hours. I exhausted all my resources, and he was very kind and willing to aid me.

There was only one thing that did not fully satisfy me. I had difficulty then, as I have now, to describe just what was unsatisfactory. I wrote in my diary immediately on my return home that in describing the scene in the woods he was "somewhat spiritual in his explanations and not as materialistic as I wished." That was my description then, and I cannot make it any clearer now. He said "it was indescribable"; that "it was through the power of God." He then spoke of Paul's hearing and seeing Christ, but his companions did not because heavenly beings are only seen in the spirit. I asked if the atmosphere about the witnesses was normal. He said it was "indescribable," but the light was bright and clear, yet apparently a different kind of light, something of a soft haze, I concluded.

A few years before this, Joseph F. Smith and Apostle Orson Pratt reported that in an interview with them, he said the light was more brilliant than that of the noonday sun.

I have wondered if there was a special significance, not clear to me, in the language used by the three witnesses in their testimony referring to the Golden Plates: "... and they have been shown unto us by the power of God, and not of man ..." The eight witnesses say the plates were shown unto them by Joseph Smith. That I call materialistic; the other spiritual, and I could not get anything more out of it. Paul says: "For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God ... for they are foolishness unto him: neither can he know them, because they are spiritually discerned." (I Corinthians 2:11, 14.)

THE ENCYCLOPEDIA BRITANNICA and I think, another encyclopedia, in an edition published not long before David

Whitmer's death, rendered a real service in disguise to the truth by repeating and giving credit to the falsehood circulated by the enemies of the Book of Mormon that David Whitmer had repudiated his testimony. That provoked a formal denial from David Whitmer, and he said that the contrary of this was the truth. In this statement he was supported by the leading citizens of Richmond and the county officials of the county in which Richmond is located. All of them not only joined in the denial but asserted that David Whitmer had consistently adhered to his testimony and that he was a highly respected citizen of the community.

I asked David Whitmer why he left the Church. His answer thrilled me more than any other statement which he made. It was the greatest surprise of the interview. I was not familiar then with his history after leaving the Church. He said, "I never left the Church. Joseph Smith was a fallen prophet of God and I accepted nothing revealed to him after 1835 because I did not know whether it came from God or from Sidney Rigdon. He introduced into the Church many innovations. I have presided over a branch of the Church here in Richmond ever since the 'thirties.'"

The surprise and thrill were due to the way he said it, the way he looked and the circumstances surrounding the interview. The spontaneous expression of his thought—it came as if from the depths of his soul—"Joseph Smith was a fallen prophet of God" which spoke so impressively the most important fact that I was seeking. He could not have fallen if he had not been a prophet of God. That fact, that knowledge in David Whitmer was as manifest as the fact that he sat before me. The conviction came to me as clearly as the sunshine that, if David Whitmer knew anything of the facts, it was that Joseph Smith, in bringing forth the Book of Mormon and organizing the Church, was a prophet of God, and the testimony of the three witnesses was the truth and nothing but the truth.

And David Whitmer was selected to be one of the three who not only saw the plates and the engravings thereon, but saw and heard the messenger from heaven, who "... brought and laid [the plates] before our eyes, ..." and he and they, the three witnesses, declare that they "... beheld and saw the plates, and the engravings thereon; ..." and heard the "voice of the Lord" which commanded them that they "... should bear record of it; ..." This they did throughout their lives, even when groping in darkness and the loss of the divine "light of life" and in antagonism to Joseph Smith and the body of the people.

That declaration of David Whitmer's that Joseph Smith was a fallen prophet in 1835 coming as it did, removed all doubt in my mind about the sincerity and honesty of David Whitmer's testimony as published in the Book of Mormon.

In that interview I did my best to ascertain if money could influence David Whitmer and so when he showed me what he called the original copy of the translation of the Book of Mormon, which he did with apparent great pride and interest, I asked him what he would sell it for. He would not even discuss the subject. He said that when the great cyclone a few years before struck Richmond and destroyed many homes, including his own, except the room in which the manuscript was kept, that manuscript was not injured at all. It appeared to me to be in excellent condition. Money had no value to him compared with that of the manuscript, notwithstanding his circumstances in life.

(Concluded on page 229.)

These stake missionaries claim that their present calling cannot be surpassed because it is proving to be . . .

THE BEST TIMES OF THEIR LIVES

*by Wilmer C. Romney**

IN a meeting for stake executives and bishops following the organization of the East Phoenix Stake in February, 1954, under the direction of Elders Spencer W. Kimball and Delbert L. Stapley, Elder Kimball gave impressive words of counsel as to our responsibilities in missionary work.

Our newly sustained stake president, Junius E. Driggs, his counselors, Glenn A. Jones and E. Keith Stott, as well as all others concerned with this great work, were immediately aware of the significance of missionary work in the affairs of our stake. Since that time this work has been one of the foremost activities of the stake. Due to the implicit instructions from Elder Kimball, the foresight of our leaders and the diligence of the mission executives and missionaries, this work has progressed well.

The mission began with 41 missionaries. Since that date activities have been increased and labors have been very fruitful. The following schedule shows the number of converts from 1954 to 1959.

Year	Converts	Average Number of Missionaries
1954	81	37
1955	141	55
1956	121	56
1957	101	53
1958	135	47
1959	135	52

During 1959 one convert was made for every 51.3 hours of missionary work. Eighty-nine missionaries are currently serving in the mission and are spending an average of $13\frac{1}{2}$ hours a month in missionary work. It is the aim of the stake president to have 100 effective, well-trained missionaries before the end of 1960.

(For Course 6, lesson of September 11, "The Missions—in North America"; for Course 4, lesson of September 4, "The Missionaries"; for Course 10, lesson of August 21, "He That Was Lost"; for Courses 26 and 28, lessons of August 7, "Church Organization—the Restored Church"; and for Course 14, lesson of November 13, "The Church Grows.")

*Brother Romney is superintendent of the East Phoenix Stake Sunday School.

The missionary work in this area, we feel, has been very successful for several reasons, the first of which is the quality of the missionaries who are called to serve. Many Sunday School superintendents, bishop's counselors and workers in all capacities of stake and ward work have been released from those positions to serve on stake missions. One bishop was released to serve as a missionary, and, within one year, 35 people were converted through his efforts and the efforts of his wife. Much thought and prayer is always used in calling a missionary.

Some of our finest missionaries have come from among converts of the mission. One of our successful husband and wife missionary teams was, a few years ago, an inactive member and a non-member. Two effective missionaries were called while they were still Senior Aaronic Priesthood holders. They were very timid and humble but willing to share their new-found blessings and testimonies with others.

The second reason for the success of our mission is the desire of the missionaries to serve. The great love of the Gospel which is manifest in their lives is apparent. As this love increases, so does their knowledge of the Gospel. Each missionary testifies that the time he spends in missionary work is the greatest time of his life.

The third reason for our success is the special instruction given missionaries each Monday evening, at which time Brother Thomas E. Inman goes over the missionary lessons and all phases of the Gospel. This is a regular school which the mission president has directed all missionaries to attend. Due to the inspiration and the wonderful instructions they are receiving, attendance at this meeting is high. Each missionary takes notes and assembles them as he wishes for his own application to the lessons.

The example that members of the Church in the Phoenix area set by their righteous living is of great help to the missionaries. Converts have often testified that one of the greatest influences in drawing them to the Church was the example set forth in the lives of the members. The prominent positions that many members have held and are now holding in the community, such as mayor, Chief Justice of the State Supreme Court, legislators, city council members and members of civic groups and service clubs, have been helpful in bringing recognition to the Church and in showing the great blessings that come to those who live the principles of the Gospel. Elder Stapley, who was called to the Council of the Twelve from this area, has been an outstanding example of this.

Another reason for our mission success is the expanding community and the number of people coming into this area who are seeking new friends and making changes in their lives. New subdivisions have been fruitful for our missionaries in their proselyting. We have found that the growth of the Church remains in about the same proportion as the growth of the city. Generally speaking, when people move they make new friends and, many times, new affiliations; they also make changes in their social habits. As a result they are often anxious to listen to the Gospel message.

A further reason for our success is the fine organization of the mission. Elder Paul C. Palmer was sustained as the first president, followed by Elder N. Leo Packer. The present presiding authority is President G. Stephen Tanner. This work has continued to grow under the able leadership of each of these men and their counselors. At the present time the mission is fully organized with a district president in each ward and is functioning properly. As a result, more contacts are made and more meetings are held. The entire stake organization, including all the auxiliaries, support the mission wholeheartedly.

The kind and efficient manner in which the missionaries present the Gospel to their contacts is also a major factor in our success. Although the seven lesson plan is followed and flannelboards are extensively used, the policy is not to press the contact toward an early baptism. The missionaries have been kind, patient, loving and understanding. Unfortunately, in instances where pressure has

been used, enemies have been made and possible converts lost. Our missionaries are doing the finest quality of work with a spirit of love and understanding. They have all been faithful, and they attribute most of their success to the fact that they are instruments in God's hands. One missionary says it is best described in *1 Corinthians 3:6*: "I have planted, Apollos watered; but God gave the increase."

One missionary, when his companion was unable to go, took his 10-year-old son to a cottage meeting with him. This young man's reaction was: "Daddy, is the Spirit of the Lord always here like this?"

Another very important factor in the success of the mission is the willingness of the ward members to accept investigators in their congregations and to make them feel at home. This friendliness and companionship between ward members and investigators does not end with conversion but continues indefinitely. This friendship is particularly effective during those first few crucial months of membership in the Church. The beautiful buildings in which we meet also make an impression on those investigating the Gospel.

The investigator classes in our Sunday Schools have also been most helpful and are accomplishing the purposes for which they were organized.¹

Yes, the stake missionaries of East Phoenix Stake are truly having the best times of their lives as they bring converts to know the Gospel of Christ.

¹See purposes set forth by Elder Delbert L. Stapley in *The Instructor* of November, 1953, page 328: "The Investigators' Class Is Specially Designed To Aid In Their Conversion."

• • •

HE SAW THE GOLDEN PLATES

(Concluded from page 227.)

My father sought throughout his life, after his visit with David Whitmer, to give everyone the benefit of David Whitmer's testimony.

I am my father's oldest son. I knew him as a father for over a half century. I was not only a part of his household for over 30 years, but for many years I was associated with him in his law office. I knew him to be a man of unquestioned integrity. Although he had been a man of action all his life, aggressive in all that he did, unswerving in his determination to maintain his set principles and standards and ideals, encountering on the way strong opponents and advisers, I never heard anyone question his integrity or his dedication to what he believed was true.

With this as a background it is not hard to realize that to me his testimony of his visit to David Whitmer was as real as though I had experienced it myself. I have always felt as if the testimony of David Whitmer had been received by me from him personally.

I have always known the Book of Mormon is true, as the prophet Joseph Smith and the witnesses represent. I recognize this is one of the greatest heritages left me by my father, James H. Moyle. He told me it was true. His life made this testimony undeniable in my mind. How wonderful to have such a father and to have his testimony confirmed almost every day of my life by my own contacts with the spirit and power of our Heavenly Father!

"Just a Sunday School Teacher!"

by General Superintendent George R. Hill

A VERY successful and influential business executive who in addition to serving his community in various responsible positions had also been a Sunday School superintendent, a bishop and a stake president, came to see me the other day. He had recently moved to another stake. I asked him what he was doing for the Church since his move. He answered, "Oh, I'm just a Sunday School teacher now."

Just a Sunday School teacher! How often have we heard that expression? As if a call to another position, any other position, superseded in importance this call to be a Sunday School teacher — the most important, far-reaching and desirable appointment in the Church!

Jesus, the greatest teacher of all time, almost as the first act of His ministry and many other times during His life, and almost as the last thing He did before ascending into heaven, called men to teach. Here are a few of the calls He has made:

[When He was just beginning His ministry, He] . . . came into Galilee, preaching the gospel of the kingdom of God, And saying, The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel. Now as he walked by the sea of Galilee, he saw Simon and Andrew his brother casting a net into the sea: for they were fishers. And Jesus said unto them, Come ye after me, and I will make you to become fishers of men. And straightway they forsook their nets, and followed him.

And when he had gone a little farther thence, he saw James the son of Zebedee, and John his brother, . . . And straightway he called them: and they left their father Zebedee in the ship with the hired servants, and went after him. And they went into Capernaum; and straightway on the sabbath day he entered into the synagogue, and taught. And they were astonished at his doctrine: for he taught them as one that had authority, and not as the scribes. (Mark 1:14-22.)

. . . if a man have an hundred sheep, and one of them be gone astray, doth he not leave the ninety and nine, and goeth unto the mountains, and seeketh that which is gone astray? And if so be that he find it, verily I say unto you, he rejoiceth more of that sheep, than of the ninety and nine which went not astray. Even so it is not the will of your Father which is in heaven, that one of these little ones should perish. (Matthew 18:12-14.)

(For Course 23, lesson of October 2, "The Calling of the Teacher"; and of interest to all Gospel teachers.)

This is now the third time that Jesus shewed himself to his disciples, after that he was risen from the dead.

So when they had dined, Jesus saith to Simon Peter, Simon, son of Jonas, lovest thou me more than these? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my lambs . . . He saith unto him the third time, Simon, son of Jonas, lovest thou me? . . . Jesus saith unto him, Feed my sheep. (John 21:14-17.)

After appearing to and ministering unto the Nephites and blessing their children, Jesus said:

And all thy children shall be taught of the Lord; and great shall be the peace of thy children. (3 Nephi 22:13.)

The Doctrine and Covenants is replete with instructions to teach the Gospel to the children; e.g., the following:

And . . . inasmuch as parents have children in Zion, or in any of her stakes . . . that teach them not to understand the doctrine of repentance, faith in Christ the Son of the living God, and of baptism and the gift of the Holy Ghost by the laying on of the hands, when eight years old, the sin be upon the heads of the parents. (Doctrine and Covenants 68:25.)

. . . Verily I say unto you, teach one another according to the office wherewith I have appointed you; (Doctrine and Covenants 38:23.)

And I give unto you a commandment that you shall teach one another the doctrine of the kingdom. Teach ye diligently and my grace shall attend you, that you may be instructed more perfectly in theory, in principle, in doctrine, in the law of the gospel, in all things that pertain unto the kingdom of God, . . . (Doctrine and Covenants 88:77, 78.)

Just a Sunday School teacher! Can there be any doubt from the scriptures quoted that Jesus Christ considers as pre-eminent the call to teach, that that is a sacred calling requiring great diligence, regular attendance and dedication, combined with love and consideration for those we teach? It is the greatest calling in the Church—not one to be taken lightly.

To keep those coming that our enlistment program is bringing to Sunday School requires that we not only become well acquainted with them, but that we make them feel welcome and wanted, that we give them a rich spiritual message and that we follow up their coming with the greatest solicitude. Truly, when we answer the Savior's call to teach in the Sunday School or elsewhere, we have accepted the most sacred and responsible call there is.



NT10



NT12



NT9



NT14



NT13



NT11

"Jesus Blessing Little Children"

THE STORY

"... [This event of Jesus blessing the little children] is one of surpassing sweetness, rich in precept and invaluable in example. Mothers brought their little children to Jesus, reverently desiring that the lives of those little ones be brightened by a sight of the Master and be blessed by a touch of His hand or a word from His lips. The circumstance appears in appropriate sequence to that of the Lord's instructions concerning the sacredness of marriage and the sanctity of the home. The disciples, zealous that their Master be not troubled unnecessarily, and conscious of the continuous demands on His time and attention, rebuked those who had so ventured to trespass. Even the disciples seem to have been yet under the influence of the traditional conception that women and children were of inferior status, and that for such to seek the Lord's attention was an act of presumption. Jesus was displeased over the misdirected zeal of His followers and rebuked them. Then He uttered that memorable sentence of infinite tenderness and divine affection: '... Suffer the little children to come unto me, and forbid them not: for of such is the kingdom of God.' Taking the children one by one into His arms, He laid His hands upon them and blessed them. Then said He: 'Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein.' (Mark 10:14, 15.) ...

"When Christ, a resurrected Being, appeared among the Nephites on the Western continent, He took the children, one by one, and

(Continued on opposite back of picture.)

(For Course 1, lesson of November 27, "We Love Each Other"; for Course 2, lesson of August 7, "Babies Are Blessed by Elders," and lesson of December 4, "Jesus Showed Us How to Love One Another"; for Course 10, lesson of August 28, "Little Children," and for Course 14, lesson of July 3, "Jesus Teaches the Disciples.")





From an original oil painting
by Carl Bloch

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The National Historic Museum,
Frederiksborg Castle, Denmark

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Jesus Blessing Little Children

"Jesus Blessing Little Children"

THE STORY (Continued)

blessed them; and the assembled multitude saw the little ones encircled as with fire, while angels ministered unto them. (See 3 *Nephi* 17:11-25.) Through modern revelation the Lord has directed that all children born in the Church be brought for blessing to those who are authorized to administer this ordinance of the Holy Priesthood. The commandment is as follows: 'Every member of the church of Christ having children is to bring them unto the elders before the church, who are to lay their hands upon them in the name of Jesus Christ, and bless them in his name.' (Doctrine and Covenants 20:70.) Accordingly, it is now the custom in the Church to bring the little ones to the Fast-day service in the several wards, at which they are received one by one into the arms of the elders, and blessed, names being given them at the same time. The father of the child, if he be an elder, is expected to participate in the ordinance."¹

THE PICTURE

In the picture we see Jesus rebuking His disciples for their well-meaning attempt to protect Him. He wanted them to know that nothing is more precious than a little child and that He always had time for them. He also pointed out to the disciples, in answer to a question which arose among them, that those who desired to enter the kingdom of God must be as pure, as sweet and as free from sin as is a little child.

¹Talmage, James E., *Jesus the Christ*, 1928 edition; Deseret Book Company, Salt Lake City, Utah; pages 475, 476, 485.



Jesus and the Children by Marie F. Felt

HAVE you a baby brother or sister in your home? Do you love him or her? Of course you do! We all love precious, sweet babies, don't we? Babies and little children are about the most wonderful gifts that anybody can get.

Long ago when Jesus lived in Palestine, He was pleased to teach people how really precious little children are. One day, He had just returned from teaching great crowds of people in Galilee and had come into Judaea beyond Jordan. "And great multitudes followed him; and he healed them there." (*Matthew 19:2.*) [End of Scene I.]

Hardly had He arrived when some of His friends came with their little children. They were very anxious to have Him lay His hands upon their children's heads and give them a blessing. They also wanted the children to meet and to know the Man who had made so many sick people well and had brought happiness to so many others.

Before they could get to Jesus, however, the disciples stopped them. The disciples told them how tired Jesus was and said that it would be better if they did not ask Him to bless the children at this time. [End of Scene II.]

Jesus must have overheard what the disciples said, however, and He was not pleased. He wanted the little children to come, and He told them so. He said: "... Suffer the little children to come unto me, and forbid them not: for of such is the kingdom of God. And he took them up in his arms, put his hands upon them, and blessed them." (*Mark 10:14, 16.*) [End of Scene III.]

One day some of the disciples asked a question which was very important to them. They wanted to know who is the greatest in the kingdom of heaven. If only they could find this out, they would try to be just like that, they were sure.

In answer, very kindly "... Jesus called a little child unto him, and set him in the midst of them." (*Matthew 18:2.*) Then He told the people who had asked the question that they must become as sweet, as kind, as humble, as honest and as truthful as a little child; otherwise, they would not be able to enter into the kingdom of heaven. [End of Scene IV.]

There were also little children living in another part of the world, far across the ocean from Palestine. They were called Nephites. They were our

Heavenly Father's children, too. They had been expecting that sometime Jesus would come to see them, for the Lord had said that He would come.

It was after Jesus had been put to death in Palestine and had been resurrected that He came to these good people. As Jesus looked about at them, He asked if there were any sick among them. "... and he did heal them every one as they were brought forth unto him." [End of Scene V.]

Then "... he commanded that their little children should be brought.

"So they brought their little children and set them down upon the ground round about him, and Jesus stood in the midst; ..." [End of Scene VI.]

Jesus then "... commanded the multitude that they should kneel down upon the ground."

After they had done this, Jesus Himself knelt upon the earth. He then offered the most beautiful prayer that these people had ever heard.

As the prayer was finished, Jesus arose from kneeling. He then bade the people also to arise, and as they did it He told them "... Blessed are ye because of your faith ..." [End of Scene VII.]

Then "... he took their little children, one by one, and blessed them, and prayed unto the Father for them.

"And when he had done this he wept ..."

Then He spoke to the people again "... and said unto them: Behold your little ones."

"And as they looked ... they saw the heavens open, and they saw angels descending out of heaven ... and they came down and encircled those little ones about, ... and the angels did minister unto them." (*3 Nephi 17:9-24.*)

Now the Book of Mormon tells us that many people saw this happen; even 2,500 of them. That is many more people than come to our ward sacrament meeting, isn't it?

To know that Jesus loved their little children so much, made these people happier than anything else could have done. [End of Scene VIII.]

How To Present the Flannelboard Story

Characters and Props Needed for this Presentation Are:

Jesus sitting. (NT9.)

Several of His disciples in standing position. (NT10.)

A little boy whom Jesus called to be in the midst of them. (NT11.)

Crowds of people in sitting position. (NT12.)

Mothers with children of various ages. (NT13.)

(For Course 1, lesson of November 27, "We Love Each Other"; for Course 2, lesson of August 7, "Babies Are Blessed by Elders," and lesson of December 4, "Jesus Showed Us How to Love One Another"; for Course 10, lesson of August 28, "Little Children"; and for Course 14, lesson of July 3, "Jesus Teaches the Disciples.")

A child sitting on lap of Jesus. (NT14.)

Jesus standing. (BM12.)

Sick people with helpers. (BM14b and BM14a.)

A crowd of Nephites. (BM10.)

Nephite children and mothers. (BM15a and BM15b.)

Nephite disciples and multitude standing. (BM16.)

Nephites kneeling. (BM11.)

Nephite mothers and children kneeling. (BM18.)

Jesus kneeling. (BM19.)

Angels. (BM20.)

(Book of Mormon characters BM10, BM11, BM12, BM14a, BM14b, BM15a, BM15b and BM16 are found in the November and December, 1959, issues of *The Instructor*. Borrow characters from your ward or branch librarian. Some December issues are still available from *The Instructor* circulation offices at 50 North Main Street, Salt Lake City 11, Utah. Flannelboard inserts from the December issue may be forwarded to you for 15c each from *The Instructor* Editorial offices upon request.)

Order of Episodes:

In Palestine.

Scene I:

Scenery: An outdoor scene in Palestine.

Action: Jesus (NT9) is seen sitting as He teaches a group of people who are seated as they listen. (NT12, NT10, NT13 and NT11.)

Scene II:

Scenery: Same as Scene I.

Action: As Jesus (NT9) teaches as shown in Scene I, mothers are seen approaching with their children of various ages. (NT13 and NT11.) The disciples (NT10) tell them that Jesus is too tired to bless them at this time.

Scene III:

Scenery: Same as Scene I.

Action: Jesus (NT9) gently rebukes the disciples

(NT10). He welcomes the children (NT14, NT11 and NT13) and blesses them. The disciples stand back.

Scene IV:

Scenery: Same as Scene I.

Action: Jesus (NT9) is asked by the disciples (NT10) who is the greatest in the kingdom of heaven. Jesus selects a little child (NT11) whom He places in their midst and gives them the answer. (NT14 and NT13 watch.)

In America.

Scene V:

Scenery: An outdoor scene in America.

Action: Crowds (BM10) are seated. Jesus (BM12) is seen healing their sick. (BM14a and BM14b.)

Scene VI:

Scenery: Same as Scene V.

Action: The Nephite children with their mothers (BM15a and BM15b) gather around Jesus (BM12). Nephite disciples and multitude (BM16) come in closer.

Scene VII:

Scenery: Same as Scene V.

Action: Jesus (BM12) commands that the people (BM11 and BM18) kneel with him in prayer. Jesus then offers a beautiful prayer.

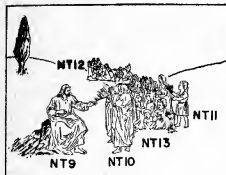
Scene VIII:

Scenery: Same as Scene V.

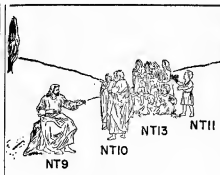
Action: Jesus (BM12) blesses the children (BM18). The Nephites (BM11) hear the blessing then look into the heavens and see the angels (BM20). The Nephite disciples and multitude (BM16) look on in awe and wonder.

Suggested Scene Staging

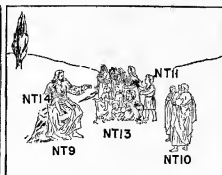
Background scenes for this and other flannelboard stories are available for \$1.95 at Deseret Book Company, 44 E. South Temple, Salt Lake City 11, Utah.



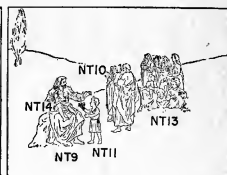
Scene I



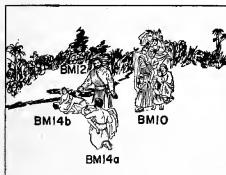
Scene II



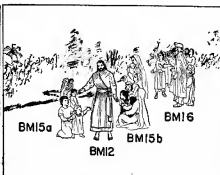
Scene III



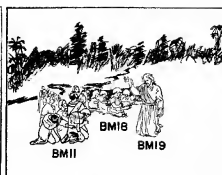
Scene IV



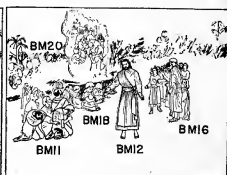
Scene V



Scene VI



Scene VII



Scene VIII



Adults who teach with understanding will inspire children to love and understand one another, and in so doing, will teach them to love God.

UNDERSTANDING IS THE GOAL

by Addie L. Swapp

JESUS taught with understanding. He understood the nature of people. He understood that their attitudes, their feelings and their behavior were influenced by their past experiences and their environment. All those who were in trouble or who were sinners felt His love and knew that He understood.

In modern revelation Jesus has indicated the importance of the early years in the training of children (see Doctrine and Covenants 8:25-28, 31.) During his earth life, He set the example of teaching basic Christian concepts in a simple, concrete way.

The great principles that Jesus taught are of such a nature that their foundations must be laid in the earliest years, if they are to be strong and lasting in the adult.

In the Beatitudes are collected what were probably the most important of Jesus' ideals for Christian living.

Dr. Ernest M. Ligon, in his book, *Their Future Is Now*,¹ lists eight of the Beatitudes and divides them into two groups — the first group of four is descriptive of the kind of faith that Jesus taught and the second group of four is His concept of Christian love.

Dr. Ligon has used the principles of child development and has shown how these teachings of Jesus may be developed as children are growing up.

Characteristics of the Kind of Faith Jesus Taught

Blessed are the poor in spirit: for their's is the kingdom of heaven. (Matthew 5:3.)

¹(For all Junior Sunday School teachers and coordinators; and for Course 23, lesson of November 13, "Influencing Behavior.")
²Published in 1959 by The MacMillan Company, New York, N.Y.; pages 23-32.

Children are helped to grow in the traits that develop into this characteristic of Christian faith if they are taught from early childhood to look forward to greater rewards and to sacrifice something if necessary to secure them. As a foundation for this trait we must stimulate a creative use of the imagination — imagination that will grow into an ambition always to do better things and to help make a better world.

Love of Righteousness and Truth

Blessed are they which do hunger and thirst after righteousness: for they shall be filled. (Matthew 5:6.)

The attitudes on the part of our children and youth to hunger and thirst for spiritual and worthwhile temporal things have their beginnings in early childhood.

One of the natural tendencies of any healthy child is to ask questions. On the basis of this tendency can be built a real, live hunger and thirst for knowledge. From the beginning, the child has a genuine interest in the world about him. This interest grows into a desire always to know the truth and to have a genuine reverence for and interest in the finer values of life.

Faith in Friendliness of the Universe

Blessed are the meek: for they shall inherit the earth. (Matthew 5:5.)

As Jesus prayed in the Garden of Gethsemane, He gave a wonderful demonstration of meekness. He had faith in a Heavenly Father that controlled the universe.

Some of the developmental steps in building
(Concluded on page 246.)



Superintendents

Make Your People Feel Welcome

In November, 1959, 64,646 Sunday School enlistment contacts were made. This resulted in 2,780 persons coming to Sunday School who were on the potential rolls before.

We were surprised and disappointed, therefore, that the attendance for November, 1959, instead of being above that of 1958, which was 40.4 per cent, was actually only 39.09 per cent. Why?

May we make five requests that we hope will keep people coming to Sunday School once they begin to attend.

First, appoint at least two greeters in each ward and branch Sunday School, one paying primary attention to Senior Sunday School attenders, the other to those attending Junior Sunday School.

These greeters should be people who love other people and are very cordial and, at the same time, very reverential.

They should make it a point to know the names of all the members of the ward so that they can call these people by name as they smilingly greet them. The greeters should specialize on the names of potential members. Calling each by name as they are greeted does something for the ego of that person so greeted and at once makes him or her feel welcome and wanted. Greeters should also be on hand to invite them back as they leave the chapel.

Second, have each teacher precede the members of the class to the classroom and there call each member by name and cordially greet each as he enters the classroom.

Third, have each teacher prepare lessons that will insure class participation through thought-provoking questions and intriguing assignments. Be sure that each assignment is called for the following Sunday.

Fourth, have each teacher give each new member a special greeting on the way out of the classroom to invite him or her to come again.

Fifth, insist on regular attend-

ance of teachers at Sunday School. Substitute teachers should be appointed and contacted well in advance if the regular teacher cannot attend.

We should be particularly solicitous in the Gospel Essentials class to see that each investigator and new convert is made to feel welcome and wanted.

"Bringing them back" after the enlistment committee has succeeded in bringing nonattenders to Sunday School is essentially the teacher's job. Through a spirit of cordiality as well as an interesting and intriguing lesson each Sunday, may we not expect to see our attendance increase until we reach the Sunday School's assigned objective of teaching the Gospel to all members of the Church?

—General Superintendent
George R. Hill.

1959 "Instructor" Index

A 12-page alphabetical index of the 1959 *Instructor* listed by topics, authors and illustrations is available for 50 cents a copy at Deseret Book Company, 44 East South Temple, Salt Lake City 11, Utah. This will make every article in the 1959 *Instructor* quickly available to you.—G. R. Hill.

Coming Events

Sept. 18, 1960

Sunday School

Budget Fund Sunday

• • •

Sept. 25, 1960

Suggested Date To Begin
Teacher Training Classes

The Deseret Sunday School Union

GEORGE R. HILL, General Superintendent;

DAVID LAWRENCE MCKAY, First Assistant General Superintendent; LYNN S. RICHARDS, Second Assistant General Superintendent;

WALLACE F. BENNETT, General Treasurer; PAUL B. TANNER, Assistant General Treasurer; RICHARD E. FOLLAND, General Secretary

MEMBERS OF THE DESERET SUNDAY SCHOOL UNION BOARD

George R. Hill
David L. McKay
Lynn S. Richards
Wallace F. Bennett
Richard E. Folland
Lucy C. Sperry
Marie F. Felt
Gerrit de Jong, Jr.
Earl J. Glade
A. William Lund
Archibald F. Bennett
Kenneth S. Bennion
J. Holman Watson
H. Aldous Dixon
Leland H. Monson
Alexander Schreiner
Lorna C. Alder

A. Parley Bates
William F. Miller
Ralph B. Keeler
Vernon J. Lee-Master
Clairbel W. Aldous
Eva May Green
Melba Glade
Addie L. Swapp
W. Lowell Castleton
Henry Eyring
Carl J. Christensen
Hazel F. Young
Hazel W. Lewis
Florence S. Allen
Beth Hooper
Wilford M. Burton
Asabel D. Woodruff

Reed H. Bradford
Frank S. Wise
Clair W. Johnson
Delmar H. Dickson
Clarence Tyndall
Wallace C. Bennett
Addie J. Gilmore
Camille W. Halliday
Margaret Hopkinson
Mina Rasband
Edith M. Nash
Marion C. Merkle
Minnie E. Anderson
Henry L. Jaksen
Alva H. Parry
Bernard S. Walker
Harold A. Dent

Wayne G. Brown
Paul B. Tanner
Catherine Bowles
Raymond B. Holbrook
Joseph Fielding Smith, Jr.
Larin F. Wheelwright
Fred W. Schwendiman
Lewis J. Wallace
Daniel A. Keeler
Clarence E. Wonnacott
Lucy Pico
Arthur D. Browne
J. Roman Andrus
Ralph D. Thompson
George H. Fudge
Howard S. Bennion
Herald L. Carlston

O. Preston Robinson
Keith R. Oakes
Robert F. Gwiltiam
Dole H. West
Bertrand F. Harrison
Willis S. Peterson
Geldon L. Nelson
Thomas J. Paroley
Jane L. Hopkinson
Oliver R. Smith
G. Robert Ruff
Newell B. Weight
Anthony I. Bentley
Mary W. Jensen
John S. Boyden
Golden L. Berrett
Marshall T. Burton

HUGH B. BROWN, Adviser to the General Board.

Answers to Your Questions

Are Inactive Members Listed on the Roll?

Q. If a member has never been out to Church, should he be placed on the Sunday School roll?

—*New England Mission.*

A. In the stakes it is recommended in the Sunday School class roll instructions that the class roll carry both the names of those members in attendance and those members who should be in attendance (potential members). Every member of the ward or branch should be on a Sunday School roll.

Who May Use the Ward Sunday School Library?

Q. Is it permissible for the Sunday School to invite all other auxiliaries of the ward to use the Sunday School library?

A. With the approval of the bishop, the Sunday School library may properly operate as a ward library in order that all organizations may benefit therefrom, with the Sunday School librarian in charge. He may have as many assistants as he needs. (See *Handbook*, pages 74, 75.)

—*Superintendent Lynn S. Richards.*

Budget Fund Sunday, Sept. 18

A dime from every member of record pays the General Sunday School expenses. The First Presidency has approved raising the Sunday School fund in this manner.

On July 11, 1960, quotas for each ward in the stake based on membership records of May will be mailed to each stake superintendent. These quotas should be given to ward superintendents at the August preparation meeting. The collection should be made Sept. 18, 1960.

In the event some wards prefer to use small envelopes for making the collection, the envelopes may be purchased from the Deseret Book Company, 44 East South

Temple, Salt Lake City 11, Utah, at 17½ cents per hundred. The General Board will pay the other half of their cost. An order signed by the bishop will be honored; otherwise cash should accompany the order.

Each ward superintendent should send to his stake superintendent 10 cents for each member of record in his ward. The stake superintendent will send 80 per cent of the amount collected to the General Secretary, 50 North Main Street, Salt Lake City, and retain 20 per cent for stake board expenses.

If provision is not made for the local Sunday School expenses

in the ward budget, the ward superintendent, with the approval of the bishop, may add to the budget fund to provide for local expenses.

If the bishop prefers to take the budget fund quota from the ward budget, he may do so.

—*General Superintendent George R. Hill.*

Memorized Recitations

COURSE No. 10
for Sept. 4, 1960

To be memorized by students in Course No. 10 during July and August, and recited in the worship service September 4 (taken from Course No. 10, *The Life of Christ*):

"A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another."

—*John 13:34.*

COURSE No. 16
for Sept. 4, 1960

To be memorized by students in Course No. 16 during July and August and recited in the wor-

ship service September 4 (taken from Course No. 16, *The Gospel Message*):

"And if a person gains more knowledge and intelligence in this life through his diligence and obedience than another, he will have so much the advantage in the world to come.

"There is a law, irrevocably decreed in heaven before the foundations of this world, upon which all blessings are predicated—

"And when we obtain any blessing from God, it is by obedience to that law upon which it is predicated."

—*Doctrine and Covenants 130:19-21.*

Attend Teacher Training Workshops

The Sunday School assignment is to teach the Gospel of Jesus Christ to the membership of the Church. To teach the Gospel adequately involves much more than occupying the allotted class time each Sunday morning.

Under the direction of stake superintendents, stake teacher trainers are holding a teacher training workshop for all teacher trainees and in-service teachers and officers during the summer of 1960. In these workshops, it is planned to come to grips with the problems of teaching, of participation, of assignment and of discipline.

Every Sunday School teacher and officer and every member of the teacher training class should attend these workshops. We each can serve better than we have done in the past, and these round-table workshop sessions will help us all to do a better job.

—*General Superintendent George R. Hill.*



Mother read from Susan's pretty, new storybook about God.

Susan shares in Sunday School

by Jane Hopkinson

SUSAN'S mother had just finished reading to her the book, *Tell Me about God*. The book had been given to Susan for her birthday.

"That story is like the one our teacher told us in Sunday School," said Susan.

"Yes, I'm sure it is just like it," answered Mother.

"I will take it to Sunday School with me. My teacher would like to see my book," said Susan.

"Maybe she would like to see it and read it to the boys and girls," said Mother. "But I think we

had better call Sister Allred and ask which Sunday she would like you to take the book to Sunday School."

Susan wanted mother to call right then, but Mother thought it best to wait awhile. Susan then began to tell mother about the things they had at Sunday School. There were the pretty colored blocks, the toys, the play house and the pretty dishes. There was a doll with so many clothes. The girls could dress the doll any way they wanted.

"We share these things with each other every Sunday. I would like to share my book. Please call my teacher and ask her," begged Susan.

Mother called Sister Allred who said she would be happy to have Susan bring the book to share with the class. It would fit next Sunday's lesson.

Sunday morning came, and as Susan was getting ready for Sunday School, she reminded Mother that she was to take her book.

Susan went to Sunday School with her Daddy and Mother. They were happy and proud of their daughter because she was going to share her book.

Susan found Sister Allred and sat down by her and gave her the book. Sister Allred smiled and Susan knew her teacher was pleased, too.

Susan sat very quietly during the worship service. She helped sing the songs and listened to the prayers. After the sacrament, she was anxious to go to class because she knew Sister Allred had her book. The boys and girls could see the pictures and have the story read to them.

As Sister Allred finished the Sunday School lesson, she told the children about the book and said, "Would you like me to read it for you, and then show you the pictures?"

Some children wanted to hear the story, others wanted to play with the toys. Sister Allred read the story and handed the book back to Susan.

Susan looked around and said, "Timmy would you like to see my book?"

"Yes," answered Timmy as he took the book and sat down on the rug. John came over and sat down by him. Together they enjoyed looking at the book.

When they were through, John gave it to Susan. She put it on the table with the other books.

"I will leave my book on the table so we can have it next Sunday. I can share it then, too," said Susan.

(For Course 1, lesson of July 24. "We Like to Share at Sunday School"; for Course 2, lesson of December 11. "Love Makes Us Want to Share"; and for all Junior Sunday School teachers, librarians and parents.)



Mother asked if Susan could take her book to Sunday School.



Susan hurried to Sunday School with her Dad and Mother.



Susan gave her book to Sister Allred to read to the class.



Sister Allred shared Susan's book with the other children.



When Sister Allred finished, Susan let Timmy take her book.



Susan left her book in class for sharing again next Sunday.

Practice it . . . Present it . . . Preach it . . .

Three P's for Church Musicians

Senior Sunday School Hymn for the Month of September



"Lead Me into Life Eternal"; author, John A. Widsote; composer, Alexander Schreiner; *Hymns—Church of Jesus Christ of Latter-day Saints*, No. 141.

To the Chorister:

There is no greater striving and hope in the human soul than to live eternally. But eternal life, as the Gospel teaches it, is much more than merely existing forever; it means more than playing harps in the heavens and leading an otherwise idle life. Life eternal to Latter-day Saints, in the light of the Gospel restored in these last days, means a life of interested, purposeful and important activity—progress and achievement without end. That is what we are singing about in this hymn. The message of the hymn was written by the late Elder John A. Widsote of the Council of the Twelve; the music was written by Alexander Schreiner, Tabernacle organist.

This hymn has an earlier version. Dr. Widsote first wrote it as "Father, lead me out of darkness," with the intention that the hymn should be sung by investigators of the Gospel. But he found that as soon as investigators were far enough advanced to learn such a hymn, they were already out of the darkness and into the light and were ready for baptism. Then they would rather sing: "Lead me into life eternal." So the hymn was revised for the present hymnbook.

The hymn is easy to sing. It has an easy register (that is, there are no very high nor low notes) and an easy rhythm. Encourage the people to sing it to the Lord in heaven with full voice. Let the tempo be so moderate that it will call no attention to itself.

To the Organist:

Use a fairly strong organ, with a bright, not dull, tone color. This will help inspire the people to sing with full heart and voice. Let organ and voices ring out together to the words: "Father, all my heart I give thee;" and "Grant me ready strength for all." You will notice that the whole hymn points to the idea of strength rather than to weakness.

Now how do you produce a bright tone color with the organ stops at your disposal? You will do well to discuss this important part of your

assignment at the monthly preparation meeting. The dullest tone color is eight-foot tone alone. This single color may be built up gradually in brightness by adding to it the stops with pitches of one or two octaves higher. The octave coupler will also help similarly. Please try out these technical details in your preparation meetings and consult each other for ways to achieve the desired results. Your organ tone and organ playing should be aimed to inspire the people to sing out. Let your organ playing be an energetic example. Practice it, present it and preach it, you organists and choristers.

—Alexander Schreiner.

Organists Need to Practice

With the summer relaxation and vacations soon out of the way, may we suggest to our organists that it is practice which makes perfection. We had better begin regular practicing right away; for in a few months, colder weather will come around again and some chapels here and there will be too cold for comfortable practice on the meetinghouse organ.

If your repertoire of devotional music is limited, a few new pieces will surely delight your congregation.

Seldom is there difficulty in the use of our organs for practice purposes, though occasionally arrangements for practice time may need to be made.

Occasionally we have been asked by bishops, "What should be our policy in regard to using the organ for practice?" We recommend the most liberal policy possible, because the ability of organists is a very valuable item.

Just how much use can an organ stand? Any instrument today is able to be played without limit. Electric motors which propel the blower mechanisms are so well made that they can give continuous service without the slightest injury. The organ itself can also give continuous service.

The Church is always in need of capable organists, and the only way to develop them is to allow them opportunity for practice and instruction. The organs in our chapels, having two manuals and pedals, are ideal as practice instruments. Their small motors cost so very little to run as to be

insignificant in comparison with the good accomplished by the organist who is improving the quality of his Church music. Just as a person cannot learn to swim without getting into the water, so a person cannot learn to play the organ unless he has an instrument available for practice.

Organists must spend money for instruction. Church service does not usually involve similar preparation expense. It is not expected that wards pay any of this expense which organists are under;

but if it is desirable to have good organists for Church services, it should surely be made easy for them to practice.

Practicing is hard work just as study is hard work. It is lonely, since it has to be done privately and not in a group. It is also tedious. But if the surroundings are cheerful and the bishop encourages the organist, and if the organist senses some progress in his abilities, then his efforts are rewarded.

—Alexander Schreiner.

Junior Sunday School Hymn for the Month of September

"I'll Serve the Lord while I Am Young"; author, Eliza R. Snow; composer, Alexander Schreiner; *The Children Sing*, No. 45.

Teachers of Junior Sunday School have a most important role in the hymn practice as well as in every other part of Junior Sunday School. One thing teachers should try to do is to put themselves in the role of a student so they will become more aware of student problems. We might gain a valuable lesson by trying this once in song practice.

The hymn, "I'll Serve the Lord while I Am Young," is written in adult language. It briefly reviews the Gospel from birth to eternity, which children cannot readily comprehend; therefore, maybe this is a welcome opportunity for the chorister to teach the hymn to the officers and teachers while the children listen.

To the Chorister:

For officers and teachers to appreciate how dependent these children are upon the conductor, use no books and proceed as if teaching children. That is, the chorister sings the hymn for all to hear. Then teach it by rote, using the interval beat pattern to aid in establishing the melody. When the hymn is learned, add the accompaniment for enrichment.

Not only is the meaning in the text of this hymn difficult for children, but the sentence structure is also complicated. However, there is a wonderful message here to help teachers see how

important the concepts of the Gospel are to children and what a responsibility teachers as well as parents have to help children live righteously while they are young.

The melody is difficult because only the first and third phrases are alike. Therefore, many new phrases must be learned. Another thing which makes learning difficult for children is to have one word on two musical sounds, which occurs in many places in this hymn.

This type of hymn practice should help children realize that

people are always learning, even when they are grown and teach classes.

To the Organist:

Be sure to have the accompaniment technically correct, because most adults have learned to follow the accompanist instead of the conductor. If there are errors, the congregation will be confused. They will not know whether to follow the chorister or the organist. If both have carefully studied the hymn, this should not be a problem.

—Mary W. Jensen.

September Sacrament Gems

FOR SENIOR SUNDAY SCHOOL

"I am the light and the life of the world."¹

FOR JUNIOR SUNDAY SCHOOL

"If ye keep my commandments, ye shall abide in my love."²

¹3 Nephi 9:18.
²John 15:10.

Organ Music to Accompany September Sacrament Gems

LENTO ALEXANDER SCHREINER

THE STRENGTH THAT MAKES US FREE

by Bertrand F. Harrison

THIS would be the best looking racing car on the block—Dale was sure of it. He had been working on it for two weeks now and it was all but finished. Just a couple more strips of tin for the cowl would make it ready for the first try-out. He swung vigorously to drive a nail through the metal; the hammer came down hard, but on the wrong nail—the nail of Dale's left thumb. A shriek of pain resounded throughout the garage workshop as Dale hurled the hammer with all his might to the end of the garage. The handle flipped over, smashing one of the windows. Bits of glass came tinkling down on the concrete floor. Dale did not make a habit of swearing, but the events of the past half-hour had been just too much for almost anybody, and he let go with a couple of expressions that do not appear in the dictionary.

From his chair on the back porch Mr. Stevens had watched with interest as his son put the finishing touches on his racing car. As the hammer went flying against the end of the garage, he chuckled to himself, remembering a not-too-different occasion in his own boyhood. Clearly this outburst demanded some action, but he waited a few minutes before he went to the door and called: "Dale, would you like to go for a little ride with me?"

Dale was not in the mood to do any more on the racing car, but then he was not so keen on going for a ride either. Still he had a suspicion the hammer incident had not gone unnoticed, so he thought it best to go along without argument.

Traveling south, Dale and his father were soon out of town. A few miles west and then south again and they were near the northeast corner of the farm where Mr. Stevens had lived as a boy. The car was parked along the roadside and father and son climbed to the top of a small rocky knoll. Pointing to two boulders placed one at each end of a low mound Mr. Stevens asked:

"Do you see those rocks?"

"Yes," Dale replied, "it looks like a grave."

"It is a grave—this is where we buried old Nibs, the best horse we ever owned. One day your grandpa was pulling out a tree stump; and as it came free from the hole, it gave a crazy twist, flipped over and knocked Grandpa down right in front of the advancing stump. He was in a pretty dangerous spot, but he yelled for old Nibs to

"whoa!" Old Nibs stopped on the spot and stood still till Grandpa could free himself. Farm work can often be dangerous. Several times someone got in a tight spot, but you could always depend on old Nibs to stop when you told him to or to go when you wanted him to go. He was always under complete control. It was a sad day in our family when he died. That's why we buried him here and marked his grave with stones."

"Did you have many horses, Dad?" inquired Dale.

"Yes, we had a number over the years. The worst one was old Jack. One day for no apparent reason he ran away with a small row cultivator. He took out a section of fence and broke the cultivator to pieces before we got him stopped. He was always running away, and he'd just as leave kick you as look at you. You couldn't depend on him; he just wouldn't be controlled."

"Whatever happened to him?"

"Oh, he got so bad we had to shoot him."

"Is he buried here, too?"

"No, we pushed his body off into a gully down west of the saw mill."

On the way back to town Mr. Stevens drove out of his way a little so he could pass by the steel mill. A group of visitors would soon be leaving on a tour of the plant, so Mr. Stevens suggested that he and Dale join the tour and see the various operations. It was all very impressive, especially the roller mill. Here huge ingots of steel were rolled out into great, long, flat sheets, as wide as a bed and half as long as a city block. The steel, heated to a glowing red, was passed back and forth through the giant rollers that squeezed it down thinner and thinner and longer and longer. The noise was almost deafening as the steel passed through the rollers and along the conveyors.

Mr. Stevens went over to the man who was guiding the tour and said something to him. He nodded and motioned for Dale and his father to follow him. The three went around to where they could see the big electric motors that drove the rollers. They were huge; but as big as they were, it hardly seemed possible that they could supply the power necessary to squeeze a big ingot of steel out into a thin flat sheet.

"The motors are not big enough by themselves to supply the power necessary to roll out the steel if it were not for these big flywheels," the guide

(For Course 8, lesson of September 4, "Samson, the Giant Weakening"; for Course 25, lesson of July 17, "Some Considerations about Individual Growth"; lesson of September 4, "The Lord's Standard of Living"; and lesson of September 25, "The Home as a Teaching Institution.")



Bringing the hammer down hard on his thumb is a time when the victim often loses his temper; but for one who can control that outburst of temper, even in the most painful situations, there will be an increase in strength that will make and keep him free.

each start out like a young colt, full of pep and vinegar. But sometime each one of us has to bring this colt under control or we are headed for trouble."

"Do you mean if we don't learn to control ourselves, someone else will?"

"That is part of the picture, but it is bigger than that. No one can go through life doing just what he pleases when he pleases. A successful, happy life depends on learning to discipline oneself, and it pays to start learning as early as possible. It is all right for you to go around whooping like a wild man on the playground, but you must restrain yourself when you are in school or church. It is all right to eat some candy; but if you fail to keep it within sensible limits and make a pig of yourself, you will ruin your appetite and your teeth, as well as lower your general health. You have to control the time you spend watching television if you are to have time for other things. You have to control the amount of money you spend on trivial items if you are to have enough for important things. Boys and girls—or men and women—who do not stick with a job until it is finished—like staying with your lessons until they are done—will never accomplish anything in life.

"You see, Dale, these are things that each boy and girl must learn for himself. Parents can help by insisting that their children obey and do the things they should, but in the end it is up to each individual person to learn to discipline himself."

"Well, Dad, I know a boy who never has to mind. He gets his own way and does just as he pleases."

"Yes, unfortunately there are those kinds of children and those kinds of parents, but those boys and girls are getting cheated. Instead of learning discipline under the loving guidance of their parents, those children have to learn it the hard way—by themselves. Everyone has to learn it sometime if he is to have true happiness and freedom. Do you recall the Bible story of Samson? He was a powerful man, but he never learned to discipline himself, and his life was one of frustration. In the end he destroyed himself. Remember what our car manufacturers have learned: the bigger and more powerful the engine, the bigger and more powerful the brakes have to be made. The French statesman Georges Clemenceau, indicated how important self-control is when he said: "Freedom is nothing in the world but the opportunity for self-discipline."

explained, pointing to two wide steel wheels which were as high as a house.

"Each of these wheels weighs many tons," he continued, "and before the steel ingot is fed into the rollers, the electric motors get these flywheels turning furiously. When the ingot starts through the rollers, it is the momentum of the flywheels that turns the rollers and flattens out the steel."

"What would ever happen if you lost control of one of these flywheels and it got loose?" Mr. Stevens asked the guide.

"Once one of them did," he replied. "It went right out that end of the building taking a good part of the wall with it. It crossed an open area, hit another building and went through the wall, wrecked several machines and continued right on out the other end. It ended up way past that building up against a small hill. Luckily no one was hurt."

When they arrived back at their home, Dale and his father drove into the garage. Dale looked ruefully at the broken window.

"Well, did you enjoy the afternoon?" Mr. Stevens asked.

"Yes, I did," Dale replied. "It was a lot of fun."

"Did you learn anything?"

Dale thought a few moments before he answered. "I guess you mean I ought to control my temper."

"Yes, that's right, but I mean more than that. You see, each one of us represents a certain force—call it horsepower if you want to. It can be a constructive force for good or a destructive, evil force. It all depends on how we control it. We

by Lucy G. Sperry

These Sunday School children of colorful Hawaii follow their teacher as she tells them a story using finger activities.

SCATTERED all over the world in the 52 missions of the Latter-day Saint Church are many thousands of Sunday School children being taught the same Gospel plan of salvation.

No doubt one of the most thrilling revelations that comes to an adult who is privileged to see these children in action is how alike all of God's children really are. Whether in far off Africa, the islands of the sea, the ancient countries of the Far East or in lands imbued with European traditions, the Gospel of Jesus Christ causes creeds, customs and tongues to fade into the background and we all become as one.

What a happy surprise one receives when visiting foreign Sunday Schools to find teachers and pupils following, to the best of their ability, the suggestions sent out from the headquarters of the Church.

(For Course 2, lesson of September 4, "We Live With Heavenly Father's Children"; for Course 1, lesson of August 7, "We Can Do Many Things at Sunday School"; and for Course 4, lesson of July 31, "Honoring the Sabbath Day.")

Take for example the land of Holland. Perhaps no other land have we pictured more vividly because of the storybook descriptions that tell of windmills, dikes and canals. But, instead of finding these children in a different world of windmills and wooden shoes, we find our Dutch Latter-day Saint boys and girls studying the same courses, singing the same songs and responding to the same lesson objectives as other Latter-day Saint children. Many Junior Sunday Schools in missions around the world make use of visual aids as effectively as those in the wards and stakes. This is seen by the accompanying pictures.

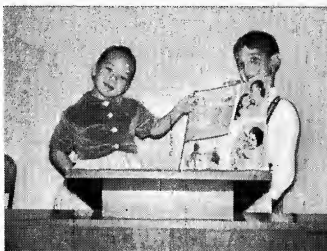
Much credit is due the translators of our lesson manuals who make it possible for these lessons to be incorporated into the lives of children around the world.

The attendance in these mission Sunday Schools is remarkable, considering the fact that the children cannot attend by just going around the block.

Children around the world say ...



Johan Bester helps Sister Hilda Dyason teach the lesson in her Course 2 class, Mowbray Branch in the South African Mission.



Eril oung points to pictures as David Rothery tells a story to Sunday School children of Sydney Ward, Sydney Stake in Australia.



As these children in the Finnish Mission paste pictures in their Sunday School scrapbooks, their teacher tells them about Jesus.



“We love to go to Sunday School”



Joey, Lean and Peri Pomore stay at home for Sunday School in New Zealand, and their teacher comes to them to give lessons.



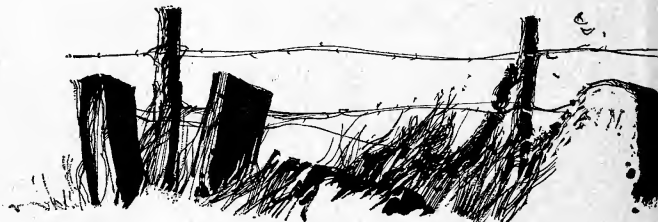
Children in Canada enjoy collecting pictures and stories for the pretty Sunday School scrapbooks which they are making.



All dressed and ready to leave, these Chinese children smile because they love to go to Sunday School on the holy Sabbath Day.

Have You Met Your Progenitors ?

by Paul F. Royall*



HAVE you ever attended a family reunion? Most people will immediately answer in the affirmative. But if the question were asked, "Have you attended a joyous family reunion in a cemetery, without prior appointment, meeting your progenitors for the first time," what would you be able to say?

This type of reunion is an exciting experience. It brings tears of joy and deep satisfaction as you mingle spiritually with those who have been gone so long, and about whom you knew so little.

For many years I had searched for my father's people, but without success. As I talked with him, he stated positively that he was born in Goldsboro, Sampson County, North Carolina. There was never reason to doubt this statement because his mother, who passed away only a few years ago, was also emphatic in the correctness of this statement. However, this information subsequently proved to be wrong.

A railroad man, from Salt Lake City whose name I do not know, visited his daughter who had married a serviceman and had moved with her husband to his home in a small town in North Carolina called Smithfield. During the father's subsequent visit to Smithfield to visit with his daughter he saw there a sign announcing "Royall's Cafe." Seeing this spelling of the *Royall* name, it brought to his mind that he had seen the same name spelling in Salt Lake City. Upon his return to Utah's capital, he scanned the telephone book and found the name of Royall. Selecting one of those listed, he dialed the telephone number shown and reached my brother

er with whom he shared the information. My brother then told the railroad man of my interest in genealogical work.

What joy I experienced when I heard of the cafe sign from my brother! Now I had information as to where some of my kin might once have lived or could now reside; but I was at a loss as to how to contact them, because no one from our family had visited North Carolina for 50 years.

As my wife and I pondered this genealogical lead, we decided to take a trip to the Southland. My wife's relatives also lived in the South, giving us a dual purpose for visiting the Southern States. In time we were in Smithfield, North Carolina.

Can you visualize how it is to drive down the main street of a strange town watching for identification signs so that you might locate a business that carries the same name as yours? At last we saw the looked-for sign.

There was a strange fascination as I parked the car and we entered the well-kept cafe called "Royall's." I asked a waitress if the proprietor was in. She pointed to a young-looking man seated at a table near the rear entrance. I asked her what his name was, and she replied, "William Royall."

When I walked toward him, he arose and met me by saying, "What can I do for you?"

I replied, "I want to shake hands with my cousin."

We engaged in conversation as only new-found cousins can. He told me about his father and grandfather, and my heart surged when I recognized the name of my grandfather's brother. William said he could not tell me much, but he had an old uncle who lived in the country who could tell me more about this branch of the family.

(For Course 20, lesson of September 11, "Searching in Cemeteries"; and for Course 16, lessons of October 9 and 16, "The Way of Salvation for All Men.")

*Brother Royall is a member of the General Genealogical Committee convention staff and is a guide on Temple Square.



Immediately we set out to visit the uncle, Walter Royall, who lived on a farm some miles from Smithfield. We found the farm and were soon sitting and conversing with an old, weather-beaten man whose face bespoke years of hard work.

As I told him who I was and what I wanted, he wept and began unfolding to me the story of my people. He recalled my father as a lad in the South; he knew my grandfather well; and he told me of his close association with my great-grandfather. My soul was touched with his stories.

Remembering some of the places I had heard my grandfather and father talk about, I asked Uncle Walter where some of the places were. There were names like Whitneyville, Grabtown and others. He said he knew them well when he was a boy, but they no longer existed. Deeply disappointed I asked if there might be some area still left—a cemetery or building or something to mark the former site of any of these towns. He hesitated a moment and then said that if there were any of these things left, he would certainly know of it, but no trace now existed. As he thought my question through, however, he answered that he thought there might be an old cemetery plot still left, but he felt sure the woods and undergrowth would have taken over.

He noted my eagerness to see this spot and so drove us out into the quiet, peaceful country of the South. In time, we left the car, and Walter Royall led me to a small, barbed-wire enclosed spot. There, hanging on a rusting wire, was an inscription scrawled in faint, scratchy letters — “Royall.”

With heart filled to overflowing, I crawled through the barbed wire strands and with a deep spiritual feeling began my association with those who had given me life so many years before.

There, lying under tombstones, rock markers, wooden headboards and the like, I found the graves of my great-grandfather, great-grandmother, great-great-grandfather and great-great-grandmother and many of their children and their children’s children.

I copied carefully the information which had been inscribed on the markers so many years before.

Now I knew how one could love those who had gone so long before.

My search for this needed information was over. My progenitors were all here around me. I had found a starting point which would bring to them and to many generations before them the opportunity for the great blessings of eternal life.

Similarly, the finding of where your people had lived and died and then searching out the places where your ancestors’ mortal remains had been placed can be a most rewarding experience for you.

In such hallowed spots as these, you will be rewarded as a genealogical worker not only with needed information but with a quiet atmosphere which pervades these areas. Here you will grow in appreciation and understanding, for it will seem that those out of the past are there in family reunion bringing you a message of spiritual awareness of your righteous duty.

By visiting these long-forgotten cemeteries, you will surely be compensated for your effort. This was one of the greatest research experiences I have ever had. It will remain in my memory.

“Have you ever had a joyous family reunion in a cemetery?” Try it, for it is a humbling and satisfying experience!

UNDERSTANDING IS THE GOAL

(Concluded from page 233.)

faith in the friendliness of the universe are (1) to spare children fearful experiences; (2) to help them have confidence in making new discoveries; (3) to make the discovery of new things a happy experience; (4) to give the child freedom to explore, and at the same time prepare him for new experiences; (5) to talk with him about God's care; (6) to help him to respond wholesomely to failure; (7) to teach so that he will have a faith that everything, however hard, can be worked out for good; (8) to help him to see that there is a plan in the world.

Dominating Purpose

Blessed are the pure in heart: for they shall see God. (Matthew 5:8.)

There are many ways we can help children develop a purpose for doing. We can see that they get satisfaction from doing things well; that they have a tendency to finish what they start.

Every child should have an attitude of acceptance of his ability and limitations. Children should have the courage to carry out their purpose even in the face of hardships.

Brotherly Love Was Center of Jesus' Teachings

We are challenged in our teaching with the responsibility of helping our children to love as Jesus taught us to love.

We find guidance in the study of children. Their love has its beginning in early infancy and is nurtured and guided by understanding individuals; children then grow to become wholesome persons who are sensitive to the needs of others.

We will teach growing children to be unselfish; to be considerate of others and to be interested in what others are doing. We will help them to see the best in others and to have faith in people. We will teach them to be sensitive to suffering and to the wishes of others, and to do something about it.

Forgiveness

Blessed are the merciful: for they shall obtain mercy. (Matthew 5:7.)

Personality habits of young children should

begin with kindness to animals and other children — to be able to say, "I am sorry"; to share in group responsibilities; to develop a sense of fair play and the habit of seeing that others have a good time. Then they will grow up to assume social responsibilities and share community responsibilities.

Understanding adults should be forgiving of children and youth, even when punishment is necessary. It takes secure and mature people to forgive.

Cooperation with Others

Blessed are the peacemakers: for they shall be called the children of God. (Matthew 5:9.)

Children may be taught early in life to begin to live cooperatively with one another, to play what others want to play. They gradually grow up to learn to cooperate with authority, to respect property rights. With careful teaching they grow in ability to profit by criticism, to tolerate other people's points of view.

Secure people have a wholesome reaction to failure and will find other ways to succeed. They have capacity to inspire confidence in others.

Christian Courage

Blessed are they which are persecuted for righteousness' sake: for their's is the kingdom of heaven. (Matthew 5:10.)

This Beatitude expresses the very essence of courage and power. We find it exhibited in parents' love for children, and it can be taught on the basis of love for everything that is worth while.

Children can be helped as they grow to have courage to achieve things that are fair and worthwhile. If they are well taught, the love of what is right will give them strength.

From the beginning children can be guided to be sensitive to the needs of others, to help others to succeed and to be happy in their success, to be dependable as a friend in need.

Teach them to grow up with a sense of right, with a willingness to serve people and with a determination to achieve their purpose even in the face of hate and injustice. This is the kind of love which Jesus taught.

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Mother and Father: Mr. and Mrs. Harold Tanner; Susan, Susan K. Tanner, daughter of Mr. and Mrs. Harold Tanner; Teacher: Mrs. Rulon B. (Leolia) Allred; Children: Robert Brens, son of Mr. and Mrs. Orlo Brens; Leslie J. Roberts, daughter of Mr. and Mrs. Richard S. Roberts; Jeri Holmes, son of Mr. and Mrs. Gary G. Holmes; David L. Allred, son of Mr. and Mrs. Rulon B. Allred; Kristine Kunzler, daughter of Mr. and Mrs. H. Grant Kunzler; James E.

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Richard F. Carter; photo retouching.

IN THE MOUTH OF TWO WITNESSES



by Richard O. Cowan

PAUL wrote to the Corinthians: "... In the mouth of two or three witnesses shall every word be established." (*II Corinthians 13:1.*) The Bible may be considered as the witness of the people who lived in the Holy Land. As Latter-day Saints, we are blessed with the knowledge of a second witness to our Father's words — the witness of the ancient peoples of America — the Book of Mormon.

The title page of the Book of Mormon states that the book's purpose is "... to show unto the remnant of the House of Israel what great things the Lord hath done for their fathers; and that they may know the covenants of the Lord, that they are not cast off forever—And also to the convincing of the Jew and Gentile that JESUS is the CHRIST, the ETERNAL GOD, manifesting himself to all nations—..."

Despite its lofty purpose, the Book of Mormon has been rejected by many who feel that the Bible's witness alone is sufficient. Concerning such an attitude, Nephi, an ancient American prophet, recorded the Lord's words as follows:

Know ye not that there are more nations than one? Know ye not that I, the Lord your God, have created all men, . . . and I bring forth my word unto the children of men, yea, even upon all the nations of the earth? Wherefore murmur ye, because that ye shall receive more of my word? Know ye not that the testimony of two nations is a witness unto you that I am God, that I remember one nation like unto another? . . . (2 Nephi 29:7-8.)

The value of these two witnesses is obvious when the Bible and Book of Mormon are used together and their respective teachings on specific points compared. On some points both books are equally clear, while in other cases one of the books definitely expands upon and clarifies the information found in the other. In no case is there any contradiction between the testimonies of the two witnesses; for, as the Lord said to Nephi: "... I speak the same words unto one nation like unto another ..." (*2 Nephi 29:8.*)

On several occasions the Lord described the Book of Mormon as containing the fullness of the everlasting Gospel. (See *Doctrine and Covenants 20:9; 27:5; 42:12; 135:3.*) There is no doubt that the Book of Mormon teaches the first principles of the Gospel with clarity and emphasis.

Still, there are some of the details of man's eternal life and aspects of the plan of salvation on which the Biblical record provides much of the evidence.

On the other hand, the Book of Mormon record throws light on other truths which are presented less clearly in the Bible. The Prophet Lehi taught that had it not been for the transgression of Adam and Eve, they could have had no children, could have never known the difference between good and evil and would have remained in a static state without the opportunity to progress. Other Book of Mormon prophets taught clearly that this life is a probationary state in which men must repent and demonstrate their faithfulness to God. Then Alma described the state of the soul between death and the resurrection.

As Latter-day Saints we have yet a third witness — the voice of modern revelation, the Doctrine and Covenants, which throws still more light on basic principles. Following are some examples with their section and verse references shown in parentheses:

The exact nature of the Godhead is explained. (D.&C. 130:22.)

Eight years is set as the age for baptism. (D.&C. 68:25-27.)

The degrees of glory are fully described and the names of all three are given. (D.&C. 76.)

The "Word of Wisdom" is expounded. (D.&C. 89.)

Exact name of the Church is given. (D.&C. 115:3, 4.)

Duties of specific priesthood officers are described. (D.&C. 20 and 107.)

It is our opportunity and duty as Latter-day Saints to study these witnesses to the word of God. Let us do so that we may be better prepared to teach the Gospel to others and more completely make it part of our own lives.

(For Course 4, lesson of October 23, "The Bible Is a Record," and lesson of November 20, "The Book of Mormon Is a Record," for Course 6, lesson of October 9, "The Bible—A Sacred Book," and lesson of October 16, "The Book of Mormon—the Word of the Lord"; for Course 12, lesson of October 2, "The Most Famous Book"; for Course 16, lessons of November 6 and 13, "L.D.S. Contributions to Scripture"; and of general interest.)

IN THE MOUTH OF TWO WITNESSES



GODHEAD	<p>Father proclaims the Son at the Transfiguration. (Matthew 17:5.)</p> <p>Stephen, full of the Holy Ghost, saw the Father and Son. (Acts 7:55, 56.)</p> <p>Father and Son are one. (John 10:30.)</p> <p>They are one in purpose. (John 17:20-22.)</p>	<p>Father proclaims the Son to the Nephites. (3 Nephi 11:7.)</p> <p>Father and Son are one. (3 Nephi 11:27.)</p>
PRE-EXISTENCE	<p>Christ foreordained. (1 Peter 1:18-20 and John 1:1, 2, 14.)</p> <p>Jeremiah ordained before birth. (Jeremiah 1:4, 5.)</p> <p>God the father of spirits. (Hebrews 12:9.)</p> <p>Satan rebelled and was cast out of heaven. (Revelation 12:7-9.)</p>	<p>Christ appeared to the brother of Jared. (Ether 3:10-16.)</p> <p>Except for Atonement, our spirits would be like and subject to Satan. (2 Nephi 9:8, 9.)</p>
SIN, FALL AND ATONEMENT	<p>As in Adam all die, in Christ all made alive. (1 Corinthians 15:21, 22.)</p> <p>Man free to choose. (Joshua 24:14, 15.)</p> <p>Reward according to works. (Matthew 16:27.,</p>	<p>Transgression brought fall and death, so infinite atonement and resurrection were necessary. (2 Nephi 9:6, 7.)</p> <p>God gave man free agency. (2 Nephi 2:11-16.)</p> <p>Men judged of their works. (3 Nephi 26:4, 5.)</p> <p>Fall brought blessings of posterity and joy. (2 Nephi 2:22, 23); and also death and separation from God. (2 Nephi 9:6.)</p>
PURPOSE OF EARTH LIFE	<p>If you love me, keep my commandments. (John 14:15.)</p>	<p>This life is time of repentance and probation. (2 Nephi 2:21 and Alma 12:24.)</p> <p>Men are that they might have joy. (2 Nephi 2:25.)</p>
FAITH AND REPENTANCE	<p>Faith is substance of things hoped for and evidence of things not seen. (Hebrews 11:1.)</p> <p>Christ only name given. (Acts 4:12.)</p> <p>Faith without works is dead. (James 2:14-26.)</p> <p>Believe and be baptized to be saved. (Mark 16:16.)</p> <p>Except ye repent ye shall all perish. (Luke 13:3.)</p>	<p>Faith is not perfect knowledge, but hope for things not seen. (Alma 32:21 and Ether 12:6, 7.)</p> <p>Saved only by faith in Christ. (Moroni 7:38.)</p> <p>Only faith unto repentance brings redemption. (Alma 34:16.)</p> <p>Believe and be baptized to be saved. (3 Nephi 11:33-35.)</p> <p>Repent not and ye perish. (1 Nephi 14:5.)</p> <p>Repent, believe and be baptized. (Ether 4:18.)</p>
BAPTISM AND THE GIFT OF THE HOLY GHOST	<p>Repent and be baptized. (Acts 2:38.)</p> <p>Born of water and spirit. (John 3:5.)</p> <p>Baptism washes away sins. (Acts 22:16.)</p> <p>Baptism symbolic of burial and resurrection. (Romans 6:3-6; Colossians 2:12.)</p> <p>Suffer little children to come unto me. (Mark 10:14.)</p> <p>Baptism for the dead. (1 Corinthians 15:29.)</p> <p>Holy Ghost is comforter sent by the Father to teach. (John 14:26.)</p>	<p>Repent and be baptized. (3 Nephi 23:5.)</p> <p>Baptism by water and fire. (2 Nephi 31:5, 12; 3 Nephi 12:1.)</p> <p>Baptism for remission of sins. (Moroni 8:25, 26.)</p> <p>Take His name through Baptism. (2 Nephi 31:11-13.)</p> <p>Baptism covenant to serve Him and keep His commandments. (Mosiah 18:10.)</p> <p>Precise instructions on mode and prayer for baptism. (3 Nephi 11:22-26.)</p> <p>Children need no baptism. (Moroni 8:8, 22, 23.)</p> <p>Holy Ghost given by Father, testifies of Christ. (3 Nephi 28:11.)</p> <p>Holy Ghost shows what to do. (2 Nephi 32:5.)</p>



LIFE AFTER DEATH	<p>Today shalt thou be with me in Paradise. (Luke 23:43.)</p> <p>Christ preached to the spirits in prison. (1 Peter 3:18-20, 4:6.)</p> <p>Resurrection of just and unjust. (Acts 24:15; John 5:28, 29.)</p> <p>Millennium. (Revelation 20:6.)</p> <p>Final Judgment. (Revelation 20:12, 13.)</p> <p>Many mansions in heaven. (John 14:1-3.)</p> <p>Three degrees of Glory. (1 Corinthians 15:40-42.)</p>	<p>Immediately after death all spirits return to God who gave them life; then, righteous to Paradise and wicked to outer darkness until resurrection. (Alma 40:11-14.)</p> <p>All to be judged; resurrection of everlasting life, and of damnation. (3 Nephi 26:4, 5.)</p> <p>Varying rewards after resurrection. (2 Nephi 9:10-16.)</p> <p>According to justice, some to be restored to presence of God, others to state of evil. (Alma 42:23-28.)</p>
CHURCH ORGANIZATION	<p>Christ gave power to Apostles. (Matthew 10:1; Luke 6:13.)</p> <p>Could not preach unless sent. (Romans 10:14, 15.)</p> <p>Apostles, prophets, evangelists, pastors, teachers (Ephesians 4:11; deacons, bishops (1 Timothy 3:2, 10); priests (Revelation 1:6); elders (Acts 14:23); sevens (Luke 10:1); high priests (Hebrews 5:1).</p>	<p>Christ ordained twelve disciples. (3 Nephi 18:36, 37.)</p> <p>Name of Church given. (3 Nephi 27:2-8.)</p> <p>Authority necessary for baptism. (Mosiah 21:33.)</p> <p>Alma, a High Priest, chose teachers, priests and elders. (Alma 4:7; 8:23.)</p> <p>Church organization existed before time of Christ. (Mosiah 25:18-23.)</p>
REVELATION	<p>Revelation to Prophets. (Amos 3:7.)</p> <p>Church built on Revelation. (Matthew 16:15-19.)</p>	<p>Promise of Revelation as in times of old. (1 Nephi 10:19.)</p> <p>Will reveal line upon line, precept upon precept. (2 Nephi 28:29, 30.)</p>
GATHERING OF ISRAEL	<p>Will be gathered. (Deuteronomy 30:1-5.)</p> <p>Other sheep. (John 10:16.)</p>	<p>Scattered and gathered. (1 Nephi 10:14.)</p> <p>Nephites were other sheep. (3 Nephi 15:21.)</p> <p>Lost tribes still other sheep. (3 Nephi 16:1-3.)</p>
RESPECT FOR GOVERNMENT	<p>Render unto Caesar. (Matthew 22:17-21.)</p> <p>Obedience to secular laws. (Romans 13:1-7.)</p>	<p>People to be judged according to the Law by wise and just judges. (Mosiah 29:11-13, 25.)</p>
TITHING PRAYER FASTING	<p>Tithes and offerings. (Malachi 3:8-10.)</p> <p>Fasting and prayer necessary. (Matthew 17:14-21.)</p> <p>Ask Father in my name. (John 15:16, 17.)</p>	<p>Tithes and offerings. (3 Nephi 24:8-10.)</p> <p>Continue in fasting and prayer. (Omni, verse 26.)</p> <p>Pray always in your families unto the Father in my name. (3 Nephi 18:18-23.)</p>
PERSONAL PURITY	<p>Ye are the temple of God. (1 Corinthians 3:16, 17.)</p>	<p>Lord does not dwell in unclean temples. (Alma 7:21.)</p>
SABBATH DAY	<p>Keep the Sabbath day holy. (Exodus 20:8.)</p>	<p>Keep the Sabbath day holy. (Mosiah 13:16.)</p>
SACRAMENT	<p>Sacrament of Lord's Supper. (1 Corinthians 11:23-29.)</p>	<p>Sacrament of the Lord's Supper. (3 Nephi 18:1-12, 28-30.)</p> <p>Exact prayers given. (Moroni, chapters 4, 5.)</p>
MARRIAGE AND FAMILY LIFE	<p>Honor Father and Mother. (Exodus 20:12.)</p> <p>It is not good for man to be alone. (Genesis 2:18.)</p> <p>Man not without the woman in the Lord. (1 Corinthians 11:11.)</p>	<p>Honor Father and Mother. (Mosiah 13:20.)</p> <p>Love within family commended. (Jacob 3:5-7.)</p>
OTHER SCRIPTURES	<p>Voice from the dust. (Isaiah 29:4, 11, 12.)</p> <p>Sticks of Judah and Joseph. (Ezekiel 37:15-17.)</p>	<p>Bible contained plainness of the Gospel. (1 Nephi 13:20-26.)</p> <p>Scripture among Lost Tribes. (2 Nephi 29:12, 13.)</p>

RIDE TO FREEDOM



PAUL REVERE

He did not ride like lightning all night.

Since the dear, dead days almost beyond recall, I have had what I thought was a vivid picture of that most famous of American rides. Young Paul Revere jumped as if aroused by a pistol shot onto his spirited mount. Then for a good part of the night he rode like lightning. He raced down one colonial lane after another, his steed steaming under his pressing spurs. Breathlessly he would tell a nightshirted farmer the redcoats were coming, and gallop onto the next.

Then I got into the account of Revere's ride by an able biographer, Esther Forbes. She details it in her 510-page volume, *Paul Revere and the World He Lived In.*¹ Briefly, this is the picture which emerges from her book:

Paul Revere was 40 when he made the ride. His was a stocky build, with thick neck, brown

eyes, brown hair and a wide mouth. He was the personification of steadiness. He looked like a man who would remain calm when his house was aflame. He was known for his deft work with his hands: elegant silver, fine copper engravings and hand-carved false teeth.

Paul Revere did not jump onto his own horse on that historic April night in 1775. The animal was a friend's. It was the best in the stable of one of the wealthiest citizens of Charlestown, the Boston suburb where Revere began his ride. The horse was slender, rather small and nervous. But it was surefooted and tireless.

Author Forbes notes that Revere did not mount in a scramble. There was time to get the "feel" of his animal — and to test the stirrups for length and the girths for firmness. He began his ride at 11 p.m.

Paul Revere, his biographer makes clear, rode with care. He knew that there were redcoats hiding in the leafing bushes along the way — to intercept Yankee messengers. His horse must have enough reserve for that extra spurt of speed when so challenged by the lurking enemy.

That Revere rode with care is attested by the excellent condition of his mount immediately after the five-hour mission.

As Paul had almost crossed Charlestown Common, he noticed two British officers on horseback ahead. They waited under a tree where the road narrowed. One started his horse toward the American. Revere's steed had the required reserve. In a brief, slippery race, his light-footed horse

outran the heavier British charger. Paul Revere rode on to alarm the Minute Men along the trail to Lexington.

Revere reached the Clark Parsonage in Lexington about midnight. He pounded hard on the door. He aroused John Hancock, who was no doubt wearing his moroccan slippers and India-styled silk jacket. Samuel Adams received Revere's alarm there, too. He and Hancock were the rebel leaders. Midway between Lexington and Concord, Paul was surrounded by redcoats with drawn pistols. There were threats. Revere became their prisoner. One of the Britishers, a sergeant, said his own horse was tired. He was given a fresher one — Revere's!

And that was the last the patriot saw of the horse which had given him the ride which was to become immortal.

Paul Revere's ride aroused America on that chill, moonlit spring night — aroused a stout-hearted people to begin their fight for freedom. That ride was to become a symbol through centuries for a liberty-loving nation to keep on the alert. But tonight as I finish Esther Forbes' account of the ride, it carries, too, a new message:

Even when the hour seems urgent and the mission demanding, do not ride off in a frenzy. Do not panic. Ride with care. Ride prepared. Ride with a reserve for the unexpected ahead. Ride with a steady hand. That is how Paul Revere rode through the night on that most famous of all American rides.

—Wendell J. Ashton.

¹(For Course 12, lesson of December 4, "Freedom Won"; and of general interest.)
²Published in 1942 by Houghton Mifflin Company, Boston, Massachusetts.